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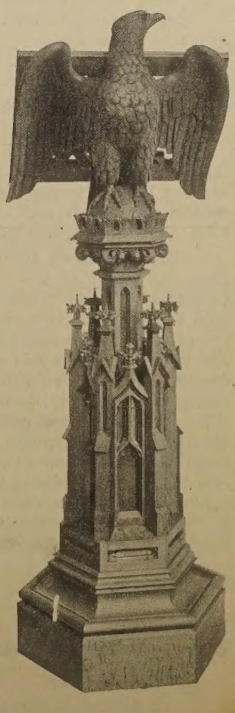

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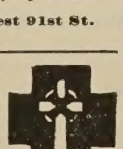

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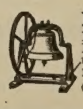

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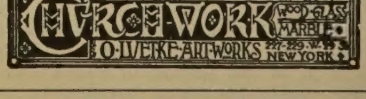

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 561
In the Wilderness—The Case of Trinity Church—American Morals—The Retirement of President Roosevelt—And of an American Mayor.
ANSWERS TO CORRESPONDENTS 564
BLUE MONDAY MUSINGS. Presbyter Ignotus 565
MR. PULLAN ON UNION WITH THE EAST. London Letter. John G. Hall 566
EIGHTEENTH CENTURY RECTOR COMMEMORATED IN NEW YORK. New York Letter 567
THE SITE OF MEROE. Jerusalem Letter 568
NOONDAY SERVICES IN CHICAGO WELL ADVERTISED. Chicago Letter. Renmus 569
THE HOME, THE BOOK, THE CHURCH, THE KINGDOM. Address by the Rev. William M. Grosvenor, D.D. 570
A BISHOP ELECTED IN TORONTO [Illustrated] 571
GOVERNMENT CHAPLAINS. Rev. John Keller 572
THE PROPOSED INTER-BROTHERHOOD CONFERENCE. Robert H. Gardiner 573
LENT AND THE CROSS. Marie J. Bois 573
SOCIAL AND POLITICAL STUDIES. XV. Mr. Reynolds' Recommendations for Washington. Clinton Rogers Woodruff 574
A VIEW OF THE JAPANESE CHURCH 575
DESPISED AND REJECTED OF MEN. Rev. Roland Ringwalt . . . 576
SCHOOLS AND RELIGION. Chicago *Inter-Ocean* 576
A TYPHOON IN THE PHILIPPINES. Rev. John A. Staunton, Jr. . . 577
A SUGGESTION. A Daughter of the King 577
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom . . 578
CORRESPONDENCE: 578
If Only We Were All American Catholics (Rev. Fred C. Cowper)— Sons of God: a Criticism (Theodore T. Chave)—The House of Bishops and the Bishops (Rev. Clarence E. Ball)—A Church School of Moderate Terms (Anna L. Lawrence)—Removals to Kansas City (Rev. A. W. Farnum)—The Memorial of the Clerical Union (Rev. J. S. Miller)—A Central Fund (Rev. Henry B. Jefferson)—The Drift Toward the Church (E. S. Miller).
LITERARY 582
A CUTTER OF STONE. Marcia Louise Webber 582
PRINCE ANGLIA 583
THE MEANING OF PURITY. The Bishop of Vermont 583
PERSONAL MENTION, ETC. 584
THE CHURCH AT WORK [Illustrated] 586

IN THE WILDERNESS.

FOR THE FIRST SUNDAY IN LENT.

IT has been said that "To have lost a Lent is to have lost a year." At the longest, our lives are short, and what a catastrophe it would be to lose one spiritual year from our brief earth-life! "Lent is as truly a season in the kingdom of grace as springtime in the kingdom of nature." It is a time set apart for stillness, when we are advised to be much alone with God. It is a season for sincere self-examination, in order to ascertain where we stand in our religious life; a time when it is well to recall our sins from childhood to this hour, saying with all penitents:

> "Father, my poor repentance take,
> And shrive me for Thy dear Son's sake."

To keep Lent rightly we are taught to have a well-defined, written rule. A simple one carefully kept is productive of better results than a rigorous one reluctantly and spasmodically observed. Temptations abound at this season, for Satan sees with wrath Christians making extra efforts to serve the Lord. The Bible tells us that if we come to serve God we must prepare ourselves to meet temptation. Our Lord's time of testing came directly after His Baptism; so, to the faithful, temptations often follow some unusual access of grace, perhaps a retreat, or some special Communion. In the second place we notice that Christ was tempted immediately prior to His entrance upon His ministry. So Christians, if about to enter upon some particular religious work, called by God, are frequently met by obstacles to the carrying out of the plan. It must be observed in the third place that our Lord's fast was in the wilderness and alone. Hence the Church requires us to withdraw from all public festivities, which, harmless in themselves, yet turn the soul away from the purposes of Lent. Those outside of the Church never respect the religion of one who is present at social functions during that season which his Holy Mother has set apart for retirement. The most worldly person admires consistency.

Lent has been called "Forty days with the Holy Jesus," and as He said to His disciples, so He says to His children today, "Come apart and rest awhile." What would forty long days have been to the Wise Men! But to them,

> "One little sight of Jesus was enough for many years,
> One look at Him their staff and stay in the dismal vale of tears."

In these days, Lent is a time of great privileges. There are multiplied Eucharists, retreats, opportunities to hear great sermons and attend devotional services; yet because of all this it is a time of grave responsibility. What use are we going to make of these special means of grace offered to us? How are we going to use them? For each day in Lent we must give a special account. To how many thousands of people the Lent of 1908 was their last!

All our Lenten devotions should lead to penitence. People think too little of their personal sins. They are unwilling to do more than class themselves with others as miserable sinners. The great apostle said that he was the chief of sinners. It has been said that "a forgotten sin is an unforgiven sin." Now once more the Church gives forty days in which to fast and pray, and to recall, by the illumination of the Holy Spirit, the past sins, the "burden" of which is "intolerable"; and, with contrite hearts, to welcome

> "The feast of penance! Oh, so bright,
> With true conversion's heavenly light;
> Like sunrise after stormy night!"

C. F. L.

THE CASE OF TRINITY CHURCH.

IT is a matter not only of solicitude but of real anxiety to us to find that a pronounced sentiment of hostility toward Trinity Church, New York, has been worked up, not only among those philistines of the street who delight to strike at the Church, but among Churchmen as well. THE LIVING CHURCH is, obviously, at some disadvantage in dealing with the subject. The public in New York prefers to treat the matter as a local issue and to resent the expression of views by a periodical published at a long distance. We have had little to say editorially upon the subject, except to protest once or twice against the methods of warfare which were prevailing among Churchmen, though in our news columns we have sought to present the facts from week to week, precisely as we present them in other matters. If, now, we take "The Case of Trinity Church" for the subject of an editorial leader, it is because we are unwilling that the moral influence of the mother church of New York should be undermined as some seem willing it should be; and also because THE LIVING CHURCH declines to acquiesce in a view which treats it as a local or a western organ. The interests of the Church in New York are precisely as close to THE LIVING CHURCH as are those of points near to our publication office, and a New York date has for a number of years been recognized in the headline. Even closer physical relations with the metropolitan city may sometime be established; but whether so or not, our editorial department could hardly be in closer touch with the thought and the work of New York if the paper were printed within that city. So much for the local phase of the issue.

But Trinity Church is of national repute. It is unique among American parishes in many ways, and its affairs are hardly less interesting to Churchmen of San Francisco than to those of New York. Its welfare cannot be esteemed a local question.

We shall review the immediate issue over St. John's chapel; but to suppose that that alone is involved in the present violent attacks upon Trinity Church is absurd.

St. John's chapel was once a well filled church with an aristocratic congregation. Its services were for many years a splendid exponent of choral worship. They were, a generation ago, among the most refined services in the city, appealing to a music loving constituency throughout old New York. The high tone of the services never has been lowered during all these years. St. John's has been a credit to the parish and to the Church in its services, and no less in the work of the clergy among the people.

Some few years ago the congregation of St. Luke's Church, situated in the same section of the city, found itself unable to continue to administer that church as a parish. Terms were, therefore, arranged between the parish and Trinity Church whereby the former removed to a location nearer to its congregation, and Trinity assumed the work of St. Luke's as one of its mission chapels. It was from the start an open question whether it would be a proper use of trust funds to maintain two churches in this locality, where apparently one could do the work sufficiently. St. Luke's was placed under the direction of the vicar of St. John's, the Rev. Philip A. H. Brown. The explanation that appeared in the Year Book of Trinity Church for 1893, written by Dr. Dix, is as follows:

"'The old church of St. Luke's, on Hudson Street, opposite Grove Street, came into the possession of Trinity corporation on December 1, 1892, on the opening of the new St. Luke's, on 141st Street and Convent Avenue. It is now designated as St. Luke's chapel, and is under the special oversight of the Rev. Philip A. H. Brown, assistant minister in charge of St. John's chapel. For the present and until the removal of St. John's to a new site not far from that of St. Luke's, this church will be maintained, with an adequate force of clergy and lay workers, as a part of the parish of Trinity Church. The work has gone on without interruption and with satisfactory results.

"'The fields of St. John's and St. Luke's run into each other, and a new church with suitable buildings will soon be erected to accommodate the united congregations.'"

That it was the intention at that time ultimately to combine these two congregations is distinctly stated in this announcement. The precise form which the consolidation would ultimately take was not determined upon, and has, to our knowledge, long been under discussion among the parish authorities. A resolution drawn up by Dr. Dix, and in his writing, provided in 1907 for investigation and inquiry as to the advisability of effecting such consolidation in the near future and was adopted by the parish authorities. Such inquiry led the authorities to believe that the time was now ripe for the consolidation to be effected. The vicar of the two chapels has unhappily been incapacitated in health for several years past, so that the entire work of both chapels has of late years been carried on by curates, whose tenure of office is purely at the pleasure of the vestry and who have not acquired vested rights. It is evident that the appointment of a new vicar who, though not technically or legally irremovable, would yet have a moral tenure of large permanency, must be a matter of the near future if the work of the two chapels was to proceed unchanged; hence the question of the future of the chapels became a problem for immediate determination. It was determined by the vestry, in pursuance of its trust-authority, that the separate maintenance of the two chapels was no longer justified by circumstances, and that the time was now ripe for consolidation.

That the work of the two chapels is already intermingled to a large extent seems somehow to have been forgotten by the public. In an interview printed in a recent issue of *Harper's Weekly*, Dr. Manning explains that intermingling as follows:

"The two congregations have always been under the care and direction of one vicar. The curates who work at St. John's sleep at St. John's and take their meals at St. Luke's. Sister Dorothy, who is on the staff of workers at St. John's, lives at St. Luke's. The two chapels have only one kindergarten, known and described in the Year Book as St. John's and St. Luke's kindergarten. It is conducted at St. Luke's, and has been conducted there for years because it is far more within reach of the children of the two congregations than it would be at St. John's."

In the same interview, referring to a statement that has appeared elsewhere to the effect that had Bishop Potter lived, this "desecration" would never have taken place—a view which is an undeserved reflection upon the statesmanship of his successor—Dr. Manning says:

"We have recently found a letter from Bishop Potter, written in 1894, in which he gives his full consent not only to the change in the plan of work as now proposed, but also to the taking down of the building and the use of the site for other than religious purposes, which is not a part of our present plan. Bishop Potter's letter, which is in possession of the vestry, is a very interesting one in view of some of the public statements which recently have been made. It did not occur to him or any one else interested in the matter that it would be any hardship for the congregation at St. John's to combine with the congregation at St. Luke's. Since the acquisition of St. Luke's by this parish, St. John's and St. Luke's have always in large measure covered the same ground."

And with respect to the future of the work Dr. Manning says:

"The talk about Trinity parish abandoning the region in which St. John's and St. Luke's are situated is all nonsense. Our plan of work for the region is a threefold one: it includes a strong and effective parochial work carried on at St. Luke's; special work among the Italians at another point within the district; and the carrying on of evangelical services, and certain branches of welfare work at St. John's."

Now it would seem as though this were a perfectly clear and honorable transaction. The income of Trinity parish is a trust fund. It is essential that questions of relative needs and opportunities should be determined by those who are charged with the administration of the trust. It would be culpable of them to waste money (relatively) by duplication of work that could be equally well done from one plant. The fact that they have large funds to draw from would not justify them in a use of funds not in accordance with principles of economy and prudence. So much for the point of view of the parish corporation.

LET US NOW take the question from the standpoint of the chapel congregation. For a century, services of a splendidly dignified character have been supplied to them at the expense of Trinity's trust funds. They have had efficient clergy, an excellent choir, and certain paid lay workers. The work has been exceptionally well done, the services exceptionally fine. Their vicar, now unhappily incapacitated, is one of the most distinguished and well-beloved of the New York clergy.

Now it is not pleasant to part with all these advantages that have been freely received. St. Luke's chapel lacks the prestige and aristocratic traditions of St. John's. Having only of late years come within the cluster of Trinity's chapels, the stately services which Trinity Church has, historically, promoted have not been its tradition; and its worshippers are not voters in Trinity parish elections. In short, St. Luke's is not an aristocratic church. It is a "poor relation," only lately adopted into the Trinity family.

The root question, then, seems to be this. Do the *social* traditions that distinguish the two congregations justify Trinity

Church in maintaining the two chapels separately? The question is not even that long mooted one of a wealthy congregation maintaining a handsome parish church for itself and a mission chapel for the poor; it is rather that of two distinct congregations, both of which are supported by the Trinity endowment, of which the elder, with its greater prestige, resents consolidation with the younger.

It is difficult to feel that, from the religious point of view, much else is involved. The legal question, on behalf of which the St. John's congregation have appealed to the courts, is wholly distinct. Whether the members of the chapel congregation have such vested rights as voters of Trinity parish as to make it impossible for the parish to annex them to the mission chapel of St. Luke's, is a question for lawyers and, if it be insisted upon, for the courts to determine. If it be determined in the affirmative, it may be necessary that some change be made in the plans announced; but that legal question has little bearing upon the larger questions at issue. The appeal to Caesar will, of course, be determined upon Caesar's principles, and the good of the Church is not among these.

We are interested simply in pointing out that this is not, as has been represented, a case of abandonment of a people because they are poor. It is rather a case of refusal to treat them as of a privileged class, in contradistinction to the congregation of St. Luke's chapel. It is a policy quite in line with the views of advanced thinkers in economic problems. Neither chapel is self-sustaining. That is not the fault of either of them. But it does not follow that it is the duty of Trinity Church to maintain the two works separately because separate maintenance would be more agreeable to the congregation of the elder chapel.

But we are asked by many of our valued correspondents to support St. John's chapel in this issue on the ground that this new policy is an insidious attack of Trinity vestry upon the historic Catholic Churchmanship and the dignified services that have long prevailed at St. John's. Our correspondents rightly assume that if we could see the matter in that light, every effort that we could put forth would be exerted to save this work from extinction.

But our friends have failed to convince us that such are the facts, for three significant reasons. First, we decline to accept such an estimate of the motives of Dr. Dix, Dr. Manning, and Bishop Greer, whose three personalities are large factors in causing us to feel that Trinity has probably acted wisely in this matter. Second, they have failed to show what can have caused the Trinity vestry, after more than a half century of continued support of the St. John's services, to reverse its policy completely and now tear down the form of Churchmanship it has so long fostered. The Trinity vestry has been accused of many things, but a want of conservatism is not one of them. When, during all the years of ritual wars, Trinity was content to let St. John's chapel stand for the best traditions in worship, it is at least unlikely that a new policy of extermination of Catholicity should now have been determined upon. And third, we are not yet wholly convinced that Dr. Peters, Seth Low, Richard Watson Gilder, *Puck*, and the *Churchman* are really the best and most trustworthy exponents of true Catholic Churchmanship in New York; and this we say without intending the slightest reflection upon these eminent gentlemen and journals. Moreover we do not forget that the Churchmen's Association, in New York, by an overwhelming vote refused to censure Trinity, even in mild terms, for its present policy.

BUT AFTER ALL, this incident concerning St. John's chapel has been but a trifle in the campaign of abuse that has been directed against the authorities of Trinity Church. It has been to us a matter of amazement that respected Churchmen could so far forget the dictates of truth, justice, and honor as to become parties to this attack, which would have been disgraceful had it come simply from petty politicians. We have referred to an article in *Harper's Weekly* wherein we find the rector of Trinity quoted. The article, which has just appeared, is entitled "Trinity and Its Critics," and is written by William Inglis. The writer of it was taken on a tour of inspection through the Trinity estate in order that he might see with his own eyes what is the condition of the property. He writes of the houses as devoid of "any of the horrors so eloquently depicted by various crusaders." "The houses I inspected seemed to be on a par with thousands of houses in comfortable use that any one may find in the small towns in New York and other states, and far superior to the crowded tenements of the East Side of New York City." Of one row of buildings graphically denounced in a recent magazine, Mr. Inglis says "neither the house nor the ground on which they stand belongs to Trinity." We have excellent authority for saying that the same is true of some other buildings that have been illustrated in similar publications, purporting to show the condition of Trinity property.

To sum up, we desire to assure Churchmen that Trinity Church and its authorities eminently merit their sympathy and respect. Some who read this are rectors, wardens, or vestrymen of churches, possibly in small places. Let these think of the considerable amount of time which they are accustomed to devote to the secular side of the trust committed to them—the care of the parish property with, possibly, the investment of its modest endowment. Let them think over past years, recalling the hours they have given to that work and the thought they have bestowed upon it. Possibly they can remember some instance in years gone by wherein the very best use of opportunities was not made, by themselves or their predecessors. Possibly if after-knowledge had been foresight, some things would have been done differently. They will agree, however, that there has generally been a real attempt to act wisely and justly.

And then let them multiply the holdings, and therefore the responsibilities, of such parishes on a scale sufficient to bring before them the vision of millions of dollars of trust property which must be administered by the rector, wardens, and vestry of Trinity Church. Do they envy these gentlemen the position of trust which they have assumed, solely as work for the Church, without a particle of advantage to themselves? Are they altogether sure they could have administered the trust very much better than the Trinity vestry has done? Were their own parochial authorities in the last generation as far advanced beyond their day as the public expects former Trinity vestrymen to have been?

And then let them remember that for a whole century it has been popular to kick Trinity Church, and to assume that everything done by its vestry was badly done. How would the vestrymen of smaller churches have enjoyed the opportunity of giving this constant service, of assuming this enormous responsibility, when every hand was lifted to strike them in return? Yet the Trinity vestrymen have silently endured this for a century.

Perhaps it is true that publicity would have been better than silence; that is our modern idea—an idea nearly ten years old. Perhaps if the generations that are past had been possessed of twentieth century instead of nineteenth century ideals, some things would have been different. Perhaps if the developments of future years could have been foreseen, some mistakes could have been avoided. Everybody knows now that long leases of land with no control over buildings erected upon it led to bad conditions. Were other land owners of the day more farsighted than those who made such leases for Trinity?

Is it possible that the few mistakes made during the course of more than a century, have blinded the eyes of the American people, and particularly of American Churchmen, so that they cannot see the long history of devoted service which has been given to Trinity Church? Are we no longer to reverence the great names that have been associated with Trinity as rectors, wardens, and vestrymen?

We beg that at least our fellow Churchmen in New York will come back to their senses. A new administration at Trinity Church has just begun. New ideals of service are being presented, new opportunities of usefulness being considered. Surely, surely they will not so hamper the parochial authorities, whose responsibilities in the administration of their trust may well appal them, as to make it more difficult for them to pursue their work.

For our part we desire to say, and to say emphatically, that the authorities of Trinity Church and of the diocese of New York have our complete confidence. We believe the present attacks upon both to be absolutely unjustified. We are not without sympathy for the congregation of St. John's chapel, and we feel for them in their very real distress. But since Churchmen throughout the land have, not strangely, been doubtful how they ought to view this issue, and have been troubled at the severe reflections upon men whom they have been accustomed to trust, we desire to assure them that the interests of the Church are quite safe in the hands of Trinity Church, Dr. Manning, and Bishop Greer, in spite of the severe things that are being said about them elsewhere.

ARE we, as a people, sinking lower in the moral scale?

Unfortunately the question cannot be answered by statistics, but it is by no means certain that the answer would be in the negative. New stages of degeneration continually appear, and it is not clear that public sentiment denounces them.

We adverted recently to the production of *Salome* in the most aristocratic hall of grand opera in New York, when the entire house was sold out, at almost fabulous prices, within a few hours. One does not know whether it helps or hinders the promotion of morality to pronounce a stage production immoral, for, unhappily, such a characterization is apt to be its best advertisement, and we strongly suspect that shrewd managers have more than once stirred up clerical denunciations of some forthcoming play for the sake of filling the house.

However that may be, nobody who paid ten dollars to see and to hear *Salome* in New York was uninformed as to what he or she would see and hear. The X-ray was to be turned on to the lascivious imaginings of Oscar Wilde's mind and the result set to music of appropriate character. The mind must be more or less in tune with the mind of Oscar Wilde in order that the exhibition may give pleasure to the spectator, and New York society undoubtedly enjoyed it, thereby affording as well a picture of its own mind.

Philadelphia rebelled. The traditions of William Penn and of Quaker ideals are not yet dead in that city. The daily papers were filled with indignant remonstrances. Box holders and regular patrons of the opera signed protests. The clergy appealed to the mayor to prohibit the production. Society women followed their lead. Among the protests published in the daily papers was one from Mr. George C. Thomas, who quoted in full our own editorial, as "fully expressing" his "own views." Dr. Tomkins, Dr. Mortimer, and many others voiced their protests. Methodists, Presbyterians, Reformed, the Christian Endeavor Society, the Federation of (Roman) Catholic Societies, and others, in mass meetings made formal protest. The daily papers wabbled and balanced the *pro* and the *con* in a delightful attempt to please advertiser and reader alike.

And the house was sold out five hours after the box office was opened. The production was given to the largest audience that could be accommodated. Does anybody question what was the motive that led these people to witness it?

And then we are treated to the courteous manner in which Mr. Frohman, of theatre fame, and his wife, part company, unite in asking for their divorce, and the husband says pleasant things of his erstwhile guest who now desires to marry his wife, with the benediction and best wishes of her canonical husband.

Have the American people lost their moral sense?

No, thank God, they have not lost it; but in many of them it has been stunted and depraved. We are no longer a people possessed of that fine sense of delicacy of which our fathers were. We are not averse to playing with moral fire, and we have been burned by it; perhaps we do not realize how deeply.

And this is a part of the price we have paid for our so general irreligion.

BEFORE another issue is printed, the peaceful change of administration from one President to another will have been accomplished in Washington. It is not our policy to treat of matters political in these columns, nor shall we do so now. But men who have worked earnestly for high ideals in public life deserve the recognition of their service by the discriminating public.

It has not been reassuring to note the bitter tone toward President Roosevelt which so many have adopted of late, and which is now so marked a characteristic of the press within his own party. After making every allowance for the irritation which an occasional instance of tactlessness on his part may have justified, it is impossible to feel that he deserves the contemptuous allusions which he now receives from so many sources. For after all is said, Theodore Roosevelt towers high above most of his critics, in his appreciation of ideals in government which should at least be held before us. Long after the nauseating pettiness of congressional obstruction and obstructionists has been forgotten, the aims of President Roosevelt will be kept in mind by a thoughtful people. The sneers at him for "preaching" will be quieted, because those who resented his "sermons" will have sunk into insignificance and the "sermons" will be remembered.

Theodore Roosevelt began his administration with the dangerous asset that all men spoke well of him; he steps out of the White House without that questionable attainment, but with his ideals unsmirched, and with them recognized far more distinctly by the American people than ever they were before.

HOW different is this manner of withdrawal of Theodore Roosevelt from public life, from the statement attributed to the mayor of an American city last week, declaring that he would not seek another term of office, and saying:

"After my term expires, I am done with politics. I have had the honor there is in it, and I have had some political success. I find after nearly a quarter of a century of the game, it is a waste of time. I can not afford to linger in politics, and I am through."

Here we have no thought of any conception of public life except what "I" have gotten out of it. The net result of "nearly a quarter of a century of the game" is that "I have had the honor there is in it, and I have had some political success." Never was there a truer commentary upon a public life distinguished by low ideals than this mayor's frank conclusion, "it is a waste of time."

Opportunities without number to elevate ideals—thrown away. Opportunities to raise popular government in American municipalities—seen and laid aside. Twenty-five years of experience concluded with only the thought of what "I" have gotten out of it, and that it is but a "waste of time"—it reads like the self-condemnation of a lost soul standing on the brink of eternity, and pronouncing upon himself the judgment that the Righteous Judge must inevitably pronounce, because it is true.

Compare this twenty-five years' "waste of time" in public office with four years and a month served by Abraham Lincoln. He won for himself, not the "honor there is in it," but a furrowed brow and a martyr's crown, and it was no "waste of time." He had no opportunity for retrospect until his sundered spirit had flown from his harassed body, but we may be very sure that that post-mortem retrospect did not sum up his years of public life as does the mayor whose opportunity was six times as long.

Never was there a more eloquent indictment of the folly of public life lived for private enjoyment as that now uttered by one who has tasted of it and pronounces it a "waste of time."

It is in contrast with men of such ideals as these that we can appreciate the public life of George Washington, of Abraham Lincoln, of Theodore Roosevelt, and of many men who, in less conspicuous posts of duty, are performing their work in such wise that they will not be condemned to look back over a quarter of a century of it, and pronounce it a "waste of time."

God have mercy upon any man whose judgment is thus written!

ANSWERS TO CORRESPONDENTS.

J. F. C.—Abraham Lincoln was not baptized. His parents were Baptists. He was an attendant upon Presbyterian services as stated, but not a member of the Presbyterian Church and not eligible to receive the Lord's Supper according to Presbyterian rules.

ENQUIRER.—(1) The chief use of the lavabo is after the offertory and before the more solemn portion of the Eucharist.—(2) A priest should not celebrate alone under any ordinary conditions. It is permissible in remote mission fields where there is no opportunity for others to be present, or in such exceptional cases.

E. D.—There is grave difference of opinion as to whether hymns not contained in the Hymnal may lawfully be sung in our churches. Very few would raise canonical objections to the use of processionals from other sources.

SACERDOS.—The "Korah Sermon," preached in 1789, may be found in the Oxford Edition of Wesley's Works (1829), Vol. VII., p. 277. On page 62 of Dr. Little's *The Times and the Teaching of John Wesley* (Y. C. Co.), we read: "For nearly a century past the Methodists have published only garbled or expurgated editions of Wesley's works. To know what Wesley taught one must resort to the old editions."

F. C. E.—Except under extraordinary circumstances, Churchmen are not expected to attend the worship of other Christian bodies.

E. A. N.—(1) A man is forbidden to marry his brother's widow.—(2) It is unlawful for a lay reader to change the form of the declaration of absolution and use it as a prayer. He is forbidden to use it at all.

WHEN EVEN the youngest child prays to God, he is not asking from a reluctant Father, but a willing one. The idea that prayer must be importunate enough to overcome God's original plan the other way is firmly fixed in some people's minds, and spoils nearly every petition they make. Prayer, as Phillips Brooks once phrased it, is "taking hold of God's willingness."—*New Guide.*

BLUE MONDAY MUSINGS.

A CLIPPING has just fallen out of a neglected pigeon-hole, as if to volunteer a text for my first paragraph. It is headed "Clothed in White: Rev. Agatha McPhie Ordained to Ministry, Consecrated as Pastor of Church of the Higher Life." Below appears a picture of an elderly young woman, attired in a smile and a sort of surplice; and thereafter this account. (If names have changed a little as I copy, attribute it to "benevolent vibrations," or some other occult force.)

"With impressive ceremony Rev. Agatha McPhie was yesterday afternoon consecrated and ordained as pastor of the Church of the Higher Life, in Nottingham Chambers Hall on Nottingham Avenue. The congregation nearly filled the room. Assisting in the services were pastors of other denominations, notably Methodist and Unitarian. Rev. Arthur Gray presided. After the reading of the Scripture, Miss Edna Burns, president of the church society, read extracts from the church records. Rev. Arthur Gray (Unitarian) presented the candidate for ordination, and Rev. B. J. Rudder, pastor of the Pelagius Memorial Church (Methodist), offered prayer and gave the charge to the minister. Rev. Mr. Gray put the white ordination robe upon the candidate, who was clothed entirely in white. The charge to the people was given by Rev. James G. Butler (Unitarian). The newly ordained minister closed the service with the consecration of members."

It seems a pity to comment upon this perfect pearl of modern, up-to-date religion: it speaks for itself. But perhaps I ought to add that the newly made "Reverend" is set over a "New Thought Church" in a great Eastern city. Some other time I may venture a few words *in re* "New Thought," which I have been studying lately with much amusement and some indignation. Just now I only indicate that the organ of the cult advertises "lucky pins" editorially, devotes no small part of its columns to palmists, clairvoyants, "healers *thru* music," astrologists, and trance mediums, and extends a hospitable welcome to Brahminism, theosophy, "Universal Religion," and a cheerful new sect called "Sons and Daughters of Spiritual Progress." But my present query, humbly directed to the advocates of "Christian Reunion at any price," glances at the complications which will come when "The Church of the Higher Life" and similar bodies are to be brought into the concordat. Things that are equal to the same thing are equal to each other, I learned years ago. Well, here is a new Protestant "church" in process of making. It is humanly founded, of course, like all similar bodies; but it has several sponsors, from "the other churches," and its minister is "ordained," even "consecrated." Shall we follow the Arkansas scheme and bestow a denominational episcopate, *nolens volens*? Shall we profess, with Dean Hodges, that, though irregular, all its ministrations are valid? If we argue that it is too small and new to be treated seriously, then the question must be faced, What amount of prosperity and antiquity is necessary to turn a "freak religion" into "a sister church"?

To some of us it seems better to recognize a general principle, that no society set up by men, however holy, can ever grow into the divine society once for all founded by our Blessed Lord. I have just been reading some wise words of Bishop Doane, uttered years ago: *O si sic hodie!*

"Why should we be accused of lack of charity for saying that the Presbyterian or Methodist minister is not what he himself says he is not? The lack of charity is rather on the other side, when they refuse to recognize our priesthood, as representatives of Christ and authorized to act for Him. To accuse us of exclusiveness because we do not recognize the validity of their orders is a perfect inversion of facts. It is they and their system which deny and decry the whole thought of priesthood, of sacrifice, of the altar, of regeneration in Baptism, of authoritative absolution. We, while claiming these things for ourselves, and protesting against their denial of them to us, acknowledge everything they claim, and believe that they get more than they themselves believe."

No, the reunion of Christendom will never come by federations, and treaties, and compromises that ignore principles. Let us love one another; let us confer whenever possible, examining our differences with loyalty on all sides; let us cooperate in benevolences, in works of Christian scholarship, in society. We are brothers by virtue of our Baptism; and we love and serve one Lord and Master. As we know one another better, we shall love one another better; and that advances real unity. But for Anabaptists to pretend that they believe in the baptism of infants, for Presbyterians to be silent in the presence of the centripetal theories of Independency, for Churchmen to act as if the apostles' fellowship were negligible, only delays the day for which we yearn, when "they all shall be one."

I have just been reading an article by Dr. James M. Buckley in the February *Century*, on "Dangers of the Emmanuel Movement," which seems to put the case very fairly. I have watched the work of Dr. Worcester with sympathetic interest from the first, and I know that he and his immediate co-workers have helped many nervous invalids. He is peculiarly equipped for such work, it is clear. But, all along, it has seemed to me that the first great danger lay in the taking up of "psychotherapy" by men entirely unfitted, and in its exploitation by quacks; the second, in its interference with normal Church activities. Of course, all intelligent priests who hear confessions have been accustomed to use a legitimate suggestion, and have, where necessary, brought their penitents into relation with medical men. But any wide-reaching endeavor to alleviate physical ills should stand by itself, under proper supervision and direction; and I had hoped to see a sanatorium established in Boston, the Bishop overseeing it, with Dr. Worcester and his medical associates in charge. Perhaps that may yet come.

But Dr. Buckley sums up other considerations, leading to this conclusion:

"For parishes or congregations to sustain a clinic as a part of their regular work presided over by the pastor, would be detrimental both to the Church and to the medical profession.

"The activities of the local church demand the entire energy and resources of the pastor," he says. "The existence in any neighborhood of such an institution would probably be a means of proselyting, and of disquieting the members of churches of the same denomination. . . . . The healing of moral and mental diseases by mental and emotional means is dangerously absorbing, and in not a few temperaments would inflate the self-consciousness of the pastors who practice as amateurs in psychotherapy to a degree not so liable to affect professional physicians. . . . . Ministerial control will engender in a large part of the community a feeling that there is something 'uncanny' in a man who exerts such power."

I trust that the clergy who are tempted to rush into psychotherapeutic practice, with no other preparation than pious intentions and a little knowledge of elementary hypnosis, will take due notice thereof and govern themselves accordingly.

I hear that our ever-effervescent friend of Philadelphia, the worthy layman who solves all tables (or attempts to) with ridicule, has been greatly disturbed because eleven hundred priests have memorialized the House of Bishops. Mr. Lewis has a right to be disturbed whenever he pleases; but he seems a little intolerant now and then. As a substitute for the rack and the thumbscrew, ridicule is, on the whole, an improvement. But it is not discreet to apply it where serious subjects require respectful consideration. It was he, I remember, who described the consecration of a Bishop as "a circus," and generously consented to having a form for the anointing of the sick set forth, provided nobody would attempt to anoint him! One wearies of jests like that after a little; and it seems a pity that our friend in motley does not sometimes kindle other fires than those of crackling thorns. As to this special matter, I take it that the petition does not require defence; and the signatories of the memorial concerning the abuses tolerated under Canon 19 are men of standing sufficiently high to bear without flinching Mr. Lewis' mockery or the *Churchman's* oracular indignation. Nothing is ever settled until it is settled *right!*

PRESBYTER IGNOTUS.

A CHRISTIAN is to love all men. even the worst of heathens and of unbelievers, his own enemies and the enemies of God; whoever they are, he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself he owes something more than this, he must love them with somewhat of that partial kindness which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests in all ways; especially that interest which the great Father of the family he knows has most at heart—the holiness and salvation of their immortal souls.—*Keble.*

MR. PULLAN ON UNION WITH THE EAST

Distinguished English Writer Tells How It Can Be Brought About

SUNDAY SCHOOL PROGRESS IS PROMOTED

Elaborate Preparations for the London Church Pageant

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, February 9, 1909

WHENEVER the Rev. Leighton Pullan, Fellow of St. John's College, Oxford, takes up his pen to write on the subject of the visible unity of the Catholic Church, all that he says is sure to be of quite exceptional value and interest. This eminently well-known Christian unionist is not of the sort to indulge in platitudes or in sentimentalism; he always deals with the subject seriously, and never seems to make a slip or strike a false note. Among the contents of the *Guardian* in its issue of last week there is a very striking article by him on "Problems of Reunion with the East," and one of so much importance as to call, I think, for more than a passing notice in this correspondence.

Mr. Pullan first points out that, in our dealings with the East, mere civilities and compliments, visits and festivities, though excellent preliminaries, may, in the long run, do more harm than good. They may simply postpone our grappling with the real problem. "An *entente cordiale*," he says, "is mere champagne froth unless it is truly an understanding." He proceeds to give an instance of the way in which understanding might be promoted:

"In 1888 the Russian Church celebrated at Kiev the anniversary of the foundation of the Russian Church. Archbishop Benson did what I hope our present Archbishop will do when the coming great Russian Synod meets. He wrote a public letter of warm and respectful congratulation. At the end of the letter he expressed a solemn prayer for 'the unity of all men in the Faith of the Gospel, laid down and expounded by the Œcumenical Councils of the Undivided Church of Christ.' The Metropolitan Plato wrote a most sympathetic reply. He interpreted the close of Archbishop Benson's letter, as every Orthodox Eastern would interpret it, as a profession of agreement in doctrine between the Anglican and Eastern Churches. If he did not I am unable to explain the Metropolitan's words; for he said: 'I beg you to communicate to me distinctly and definitely upon what conditions you consider the union of your and our Churches would be possible.' That was an honest question. It is a question to which the whole Anglican communion ought to prepare an honest answer."

The matter of signs and ceremonies, he goes on to say, is not of great importance. It is unity of doctrine, not of ceremonies, which really counts. Recently Mr. Pullan was speaking to M. de Lodygensky, the Russian gentleman who is so well known to the readers of THE LIVING CHURCH. He said that only the doctrine mattered. The first thing the Eastern Orthodox Churchman wants to know is not our ceremonial use, but if our belief is orthodox. The same principle applies to Anglican Orders: "I hear on authority that I cannot doubt that the Metropolitan Antonius lately said to an American Bishop, 'If you say that you believe in your Orders we shall believe in them.' That is thoroughly oriental. Some Anglicans want the Orientals to say that our Orders are valid. These Anglicans look at the historical fact, and want to know if the Oriental recognizes the fact. But the Oriental asks, 'What does the fact imply?' . . . . His valuation will depend upon our valuation. And it is quite useless and most impolitic to avoid giving a definite answer." This leads the Rev. Mr. Pullan to another point. Any answer that Anglicans give must come from all Churches in union with the See of Canterbury. The Oriental is quite familiar with the idea of federated sister Churches. So long as the Church of England is in communion with the other Churches of the Anglican communion, the Orthodox East judges us together. The reply written by the Archbishops of the two English Provinces to the Papal pronouncement on Anglican Orders is excellent, but it is not sufficient: "Has the Church of the United States, has the Church of South Africa, nothing to say about the validity of our Orders? If they have, why not say it? I believe that half a page written with the assent of all the Bishops of the Anglican communion is all that we now need to satisfy the Easterns as to our Orders. The Church of England does not compose the whole Anglican federation any more than all our federated Churches compose that sometimes forgotten institution, the Holy Catholic Church." The Rev. Mr. Pullan then refers to the differences between Anglicans and Orthodox Easterns, and urges that throughout the Anglican West these differences be fairly faced. Take the case of the *Filioque* clause in the Nicene Creed: "None of us will say that it was added by proper authority. The question still remains, Is it true? Are we prepared to say that the most obvious construction put upon this clause is correct or misleading? Should we be prepared or not prepared to agree that there is an eternal shining, an eternal coming of the Spirit through the Son, but not what an Eastern would understand by an eternal procession from the Son? The question must be considered. Why should we not consider it promptly?" Or take the doctrine of the Holy Eucharist. The Rev. Mr. Pullan suggests that we should study the teaching of St. John of Damascus and find in it how far we occupy a common ground with the Orientals: "Among the ancient fathers there are two great currents of thought with regard to the Real Presence. One of these currents carries with it a strong insistence on the parallel between the Eucharist and the Incarnation; the other current emphasizes the change of the lower element into the higher, the change of the bread into the Body of Christ. We are compelled to ask if these two currents are incompatible. Was St. John of Damascus logical or illogical in combining them? If we can answer that he was right, then we are in sight of union with the East with regard to the sacrament of unity."

Again, we must plainly ask: What is our relation to the Seventh Œcumenical Council? We have to decide whether we ourselves think it right or wrong to give a "relative honor" to representations of our Lord and His Mother and His Saints. The word "saints" will remind us that our reunion with the Orthodox East undoubtedly involves a further doctrine in regard to the Communion of Saints: "Are we prepared to stand by or reject the language officially sanctioned by the Church of England in the time of Henry VIII. after our separation from Rome? In dealing with the invocation of saints a principle was then plainly laid down. It was that it is lawful to request the saints for their prayers, and unlawful to ask them for gifts that God alone can bestow. . . . I believe that the language employed in the formularies drawn up in the time of Henry VIII. affords a practical basis for discussion and, if it please God, for reunion. On the other hand, the language of our Twenty-second Article about 'the Romish doctrine' concerning the adoration of images and the invocation of saints is not sufficient. It is of no use to say to the Oriental that the Romish doctrine is wrong. The Oriental wants to know what doctrine we consider to be right." It is here suggested that we might take for our motto the dying words of a Bishop who knew how to suffer for his convictions, the saintly Thomas Ken: "I die in the Holy Catholic and Apostolic Faith, profess'd by the whole Church, before the disunion of East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross." If the churches of the Anglican Communion are prepared, says Rev. Mr. Pullan, at least to consider seriously whether those are not fitting words for Christian people to say, reunion with the East is drawing nigh. And he believes that the East would meet the West.

THE DUTCH COMMISSION OF INQUIRY.

The Bishop of Haarlem (Church of Holland) writes to the *Guardian* that there is an involuntary mistake in the announcement by Bishop Mathew about the Church of Holland and the Apostolic Ministry of the Church of England. Although this Dutch Bishop hopes that a new Commission of Inquiry may be appointed, things have not yet progressed so far. For my part, I hope that no such investigation as the one suggested will come about. I do not think members of the Catholic Church in England generally would feel at all complimented by such a proceeding, but rather be strongly inclined to take it as an act of sheer impertinence. Surely the ancient and venerable Church of England—to whom Christianity in Holland owes its origin—does not stand in need of "a character" from Dutch Churchmen.

COLLEGE OPENED FOR TRAINING SUNDAY SCHOOL TEACHERS.

A noteworthy new departure in connection with Sunday schools has now been set on foot by the Church of England Sunday School Institute, by the establishment of a college for the training of Sunday school teachers. The college is named after St. Christopher, and is located at Blackheath, S.E., with the Rev. W. Hume Campbell as principal. It has accommodation for twenty resident female students, from £16 a term for board, lodging, and tuition, to be paid by the student or from a bursary fund, to which subscriptions are invited. The college was formally opened on Wednesday last by the Archbishop of Canterbury at a meeting presided over by the Bishop of Southwark.

The Archbishop said it would be very difficult to exaggerate the real and permanent importance which may attach to the event of that day. Now that there was increasing difficulty in getting religious instruction of a doctrinal kind in the day schools—*i.e.*, council schools—there was the demand that Sunday school teaching should be as thorough, systematic, and scientific as the teaching imparted during the week. Already for the college they were assured of at least as large a supply of applicants as they could accommodate. The circle now begun would certainly spread, and he wished the college with all his heart "Godspeed."

Prebendary Endby Wilmot expressed the hope that among the cultured classes, among those leaving the secondary schools, interest

in Sunday schools would be so increased that they would become teachers in larger numbers. Miss Faithful spoke a few words as principal of Cheltenham Ladies' College, from which St. Christopher's College gets its mistress of method and its assistant mistress. The Bishop of Southwark heartily welcomed the college to his diocese.

CHANGE IN PROGRAMME OF THE CHURCH PAGEANT.

Since the official list of episodes of the approaching English Church Pageant was published one important change has been made in the programme of the pageant. In response to the generally expressed desire, which has been warmly supported by the Bishop of St. David's, the executive committee have decided to take out from the programme the episode depicting "The Foundation of the Cathedral Church of Sarum," and in its place to produce an episode having a particular bearing upon Welsh history, "The Alleluia Victory." This was a ruse by which Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, defeated the Picts. This stirring scene is being undertaken by members of the Church in Wales resident in London. The success of the English Church Pageant financially appears to be already assured. All last week the offices of the pageant in Victoria Street, Westminster, were visited by a constant stream of ticket purchasers, and by every post applications were received for seats. It is expected all the tickets will be sold long before the opening day of the pageant, on June 10th. Each day no fewer than 13,000 people will have an opportunity of seeing the various impressive and beautiful episodes of the pageant, and there seems to be but little doubt that the estimate that nearly 80,000 will witness the performances is well within the mark.

OTHER HAPPENINGS OF INTEREST.

I learn on excellent authority that in arguing the Rule *Nisi* which has been obtained by Canon Thompson, vicar of Eaton, Norwich, against Sir Lewis Dibdin's Court and the promoters of the suit, Banister *vs.* Thompson, the Solicitor-General will appear as counsel for Sir Lewis Dibdin. The Government, through the Treasury, have assented to this course at Sir Lewis Dibdin's request, on the ground that they regard him as a state officer, inasmuch as the Crown had a share in his appointment under the terms of the Public Worship Regulation Act. This arrangement seems completely to confirm the view all along entertained by English Catholics respecting the *fons et origo* and true character of Sir Lewis Dibdin's Court.

The New Archbishop of York has just had a most cordial welcome at Sheffield. He spoke yesterday at five different meetings in that town. In accepting an illuminated address from the clergy of the deanery, the Archbishop expressed the hope that there would be a real personal tie between himself and the clergy of the Archdiocese. The Church of England was not, and could not be, if it was to have any power, "a mere nebulous collection of no sort of opinion and practice." The Church had a mind of her own; but that mind, though definite, was also roomy and hospitable, and what they had to do was not to belittle differences, but study them with a candid and charitable mind. He attended a meeting of the committee of the Sheffield Bishopric scheme, which movement met with his hearty approval. The Lord Mayor of Sheffield gave a reception at the Town Hall in honor of the Archbishop, which was attended by both Roman and Protestant Dissenters as well as by Church people.

At a meeting held at London House yesterday week, on behalf of St. James' Diocesan Home for Female Penitents, Fulham, the Bishop of London made a strong appeal for funds to enable the work of the home to be carried on. The Rt. Hon. George W. E. Russell and Canon Newbolt also addressed the gathering. The Bishop announced that Mrs. G. J. Romanes had generously promised to give three lectures on "Dante" at St. James' Hall, Paddington, on certain specified days this month and next, on behalf of the home.

Before his retirement from the see of York Archbishop Maclagan presented to the Dean a beautiful gold chalice for use in the Lady Chapel of the minster. J. G. HALL.

THE CLOUD of this penitential season will be a gracious rain to Christ's inheritance, and refresh it now in its fallen and weary times, if we strive, for our part, to think more and more of His Presence; to chasten ourselves more effectually, even in thought, not giving the reins to any pleasure, be it never so innocent; to understand more and more of our own deep unworthiness, and of His unspeakable love; and thankfully to accept His chastisements, bodily and spiritual, as the corrections of a loving Father.—*Keble.*

EIGHTEENTH CENTURY RECTOR COMMEMORATED IN NEW YORK

Tablet to Richard Caner in Staten Island Church

LENTEN ARRANGEMENTS IN THE METROPOLIS

Retreat for the Sisters of the Annunciation

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, February 23, 1909

THERE has just been unveiled at old St. Andrew's Church, Richmond, S. I. (the Ven. Charles S. Burch, rector), a tablet to commemorate the Rev. Richard Caner, M.A., an eighteenth century rector of the parish. It is given by his descendants, Messrs. Robert Ludlow Fowler and Thomas Powell Fowler. It was designed by Mr. C. R. Lamb, and was executed in the ateliers of Messrs. J. & R. Lamb, New York, and is formulated on colonial lines, following the architecture of the edifice, and erected on the wall of the nave near the door of the choir vestry. The material is white marble, in shape a parallelogram, and the panel bearing the inscription has a border of black marble, and is set on a background of clear white, surmounted at the apex by the urn so characteristic of colonial days and work. The inscription, incised and shaded, is as follows:

IN MEMORY OF
REV. RICHARD CANER, A.M.
Yale, 1735
Rector of this Parish
Born June 4, 1717 Died December 14, 1745
Servata Fides Cineri
Erected by his descendants
Robert Ludlow Fowler, Thomas Powell Fowler.

Richard Caner, who is thus commemorated, was graduated at Yale, as stated in the inscription, and afterward at the University of Oxford, from which he took the degree of M.A. He was a brother of the celebrated Dr. Henry Caner, who was the last "loyalist" rector of King's Chapel, Boston, and a brother-in-law of the Rev. Dr. Leaming, the first elected Bishop of the American Church (which election was declined) and also a brother-in-law of Bishop Jarvis, the second Bishop of Connecticut, who succeeded Bishop Seabury, the first American Bishop, who also was rector, or at least in charge, of St. Andrew's parish from 1777 to 1780.

The advent of the two brothers into the Church of England is an event of considerable interest and closely connected, no doubt, with an episode in the life of Yale University which shook New England's religious and educational circles to the very foundations, namely, the "secession" (as it was termed) of President Cutler and four of the leading members of the University faculty from Congregationalism to Episcopacy. The mother of the Caner brothers was the widow of Dr. Jonathan Cutler, President Cutler's brother.

Mr. Caner's daughter and his three granddaughters had town houses on Broadway, where the Standard Oil Company's building now stands, and from where they could look across the bay to the scene of their ancestor's early labors and where he had lain down his life. In the list of his descendants are included the names of many of the distinguished families of the Colonial and post-Revolutionary period.

LENTEN ARRANGEMENTS.

Special services at the noon hour during Lent will be held in the following churches in the city: Calvary, Christ Church, Grace, Church of the Holy Communion, Church of the Incarnation, St. Paul's chapel, old Trinity, and Church of the Transfiguration.

The prevailing plan this year is to have the same preacher for each day during a week. Grace Church and the Church of the Holy Communion do not publish a list of the special preachers. At St. Paul's chapel there will be special musical features at these services.

The Lenten Wednesday night preachers at the Church of the Redeemer, 136th Street and Lenox Avenue, are the Rev. Messrs. G. M. Wilkinson, Ridgefield Park, N. J.; Walter E. Bentley, Greenpoint, Brooklyn; Henry M. Barbour, Church of the Beloved Disciple, City; Hiram R. Hulse, St. Mary's, Manhattanville, City; William C. Rodgers, St. Agnes' Chapel, Trinity Parish, City; Gustav. A. Carstensen, Christ Church, Riverdale, City. The parish choir will sing at these services,

and the collections will be taken for the parish apportionment to General Missions.

GENERAL THEOLOGICAL SEMINARY LECTURES.

At the General Theological Seminary, two lectures will be delivered by Professor Dickinson S. Miller of Columbia University, on Tuesday, March 2nd, and Thursday, the 4th, the subjects being "Faith and Reason" and "Faith and Worship"

RETREAT FOR THE SISTERS OF THE ANNUNCIATION.

"The Temptation of Our Blessed Lord" was the subject of the meditations given at the recent retreat for this sisterhood by the Rev. William Whiting Davis, rector of the Church of the Redeemer. There was a preliminary service in the chapel at the mother house, Broadway and 155th Street, on Tuesday, February 9th, and a special celebration at the close on Saturday morning, the 13th inst. This band of charitable women is doing a beautiful work for some of Christ's poor ones by giving *themselves* to the care and Christian training of incurable and crippled little girls. This order was incorporated February, 1893, as "The Sisters of the Annunciation of the Blessed Virgin Mary." Sister Francesca is Mother Superior; Rev. T. H. Sill, warden; Rev. H. A. Dows, chaplain. The community also has charge of St. Elizabeth's House, the summer home, Riverbank, at Stamford, Conn.

CHURCH FOR DEAF MUTES.

On account of uncertainty occasioned by a mis-statement in the public press, the rector, the Rev. Arthur H. Judge, has issued a statement in which he says: St. Ann's Church for Deaf Mutes, 148th Street and Amsterdam Avenue, is sustained by St. Matthew's Church, West 84th Street, near Central Park West, with which it was consolidated some years ago.

TWO LAYMEN DECEASED.

Mr. Richard Channing Moore, member of a family closely associated with the history of Staten Island since the Revolution, died of paralysis at his home at Richmond, Staten Island, in the 89th year of his age. He had lived all his life in the house in which he was born, July 3, 1820. Mr. Moore was a grandson and the namesake of the Rt. Rev. Richard Channing Moore, who was rector of the historic St. Andrew's Church, Richmond, up to 1808, when he became Bishop of Virginia. His father, the Rev. Dr. David, was rector of St. Andrew's Church for forty-eight years. Mr. Moore was a friend of the late Commodore Vanderbilt, under whom he was purchasing agent of the old Harlem Railroad. He was also a life-long friend of the late William H. Vanderbilt, and under him was purchasing agent for the New York Central from 1865 to 1885. Two sisters survive Mr. Moore. The funeral was held in St. Andrew's Church on Monday, the 15th instant.

Edward Mitchell, for nearly half a century an important figure in national, state, and municipal affairs, and long a foremost member of the bar of this country, died at his home, 31 East 50th Street, on February 15th, after an illness of two years, in the sixty-seventh year of his age. The funeral was held in St. Thomas' Church, Fifth Avenue, on Wednesday morning. Mr. Mitchell was a graduate in arts and law of Columbia University. He volunteered as field agent of the Sanitary Relief Commission during the Civil War, and served until its close. He was admitted to the bar in 1865; became a trustee of Columbia in 1880, and remained on the board until his death. He became a member of the commission appointed to assess damages to private property, due to the building of the elevated railroads in New York City, and vigorously contested the claim that none could be assessed because no property had been taken. Mr. Mitchell won this battle, and with it, high public approval. He was elected to the Assembly in 1879; was a member and president of Columbia Alumni Association; from 1881 to 1886 was Lieutenant Colonel and Judge Advocate of the First Division, N. G. N. Y.; treasurer of the Bar Association for many years; vice-president of the State Bar Association; a member of many social clubs. His widow and a daughter survive him.

A GRACE CHURCH HYMN BOOK.

A needed help toward a proper congregational singing, similar to the pioneer selection of hymns published for use in St. Mark's Church, Philadelphia, by the late Dean Hoffman, with music composed and selected by James Pearce, Mus.B., Oxon., in 1872, is soon to be issued for use in Grace parish, this city. The volume has been in preparation for some time by James Morris Helfenstein, the organist and choirmaster, and will, it is expected, become fully as popular as "The Grace Church Collection," formerly so widely used. Of the new book, the rector, the Rev. Dr. Huntington, says:

"The words will, of course, be those of the authorized Hymnal of the Church, but the tunes will be found to have been selected with special reference to the demands of congregational singing. This sort of singing has been brought to a high pitch of perfection at our free evening services during the last few years. There would seem to be no reason why the morning congregation should not acquire a like facility. In point of fact, marked progress in that direction has recently been made without any avowed effort to bring it to pass.

"It is, of course, manifestly impossible that even the best disposed congregations should join in the singing of anthems or even of canticles set anthem-wise. It would be a most exceptional congregation that would do justice to even the simplest *Te Deum*, but there is no reason in the world why, supposing the tunes to have been carefully selected, the people should not sing the hymns in our Hymnal correctly, as well as heartily.

"Anthems for the choir, hymns for the people—this seems to be the equitable settlement of a controversy of long standing, and as wide as it has been long." . . .

THE SITE OF MEROE.

[FROM OUR JERUSALEM CORRESPONDENT.]

THE PARSONAGE, ASSOUAN, UPPER EGYPT,
January 31st, 1909.

AN important discovery has lately been made by the Rev. Professor Sayce (Professor of Assyriology in the University of Oxford) of the true site of the ancient city of Meroë, about eight miles north of Kabûshiyâh Station, near Shendî, Sudan.

On visiting the Temple at Nagaa, twenty-five miles inland from the Nile, at the place which Caillard in 1821 declared to be Meroë, the professor was not convinced that this was the site of Meroë, owing to the absence of any signs of remains of old habitations. After visiting the Pyramids near Kabûshiyâh with Bishop Gwynne (Anglican Bishop of Khartoum) and copying many of the inscriptions, Dr. Sayce hunted around for some signs of a ruined city, which he felt sure must be somewhat near. These he discovered on the morning of January 16th, quite close to the river, and due west of the Pyramids. He found the great wall of the inner defences, and the remains of the Temple of Amon mentioned by Strabo, also part of the Avenue of Rams, leading up to the Temple, and a statue of a king, life-size, besides scarabs, seals, pottery, etc., which date from B. C. 700 to A. D. 300.

An important slab with Greek inscriptions was also unearthed. It will be sent to the Khartoum Museum.

The fixing of the true site of Meroë is of the utmost importance from an archæological point of view, because the buried cities of ancient Ethiopia, mentioned by early historians, can be approximately determined by their known distance from Meroë. Thus Ptollys, spoken of as five days' distance from Meroë, would correspond to Wâd Bâ Nagaa, where extensive mounds of stone and brick seem to point to old dwellings and temples. Again, it was twelve days' march from Meroë to the place where the soldiers of Psammetichus II (?) deserted from Egypt in the 26th Dynasty, were allowed by the king of Ethiopia to settle down on an island. This corresponds to the country between the White and Blue Niles, which has always been known as an island, where the present city of Khartoum stands. Likewise the city of Epis, known to the ancients as situated across the river from Meroë, may most probably be found in digging amongst the mounds marked in the recent map as existing opposite Meroë.

ALTHOUGH the leaders in all the larger religious bodies are moving in the direction of union, it will surprise not a few to learn that during the year 1908 no less than six new "denominations" were started, says the *Interior*. All, however, were the results of cleavage in churches small to begin with. Perhaps the one which attracted most attention was the split in that supposedly tight and closely supervised body called Christian Scientists. Despite Mrs. Eddy's care that nobody should be allowed to preach in any of her churches for fear they would concoct some divisive heresy, "Bishop" Oliver C. Sabin has organized a separate church and renounced the dominance of Mrs. Eddy. It is also significant that the Christian Science authorities, after showing for the past three years a slowing down of their rate of progress, this year decline to furnish any statistics. So does the Christian Catholic Church in Zion, once under the absolute control of "Dr." Dowie but now rapidly drifting toward the rocks of final break up. The mere annual growth of the Methodists is greater, it may be noted, than the combined strength of Dr. Dowie's and Mrs. Eddy's followings after all their long struggles.

NOON-DAY SERVICES IN CHICAGO WELL ADVERTISED

Every Effort Made to Bring Men to Them

MANY ITEMS OF CHURCH NEWS FROM CHICAGO AND VICINITY

The Living Church News Bureau
Chicago, February 23, 1909

AN unprecedented effort is being made this year by the committee on Printing and Publicity to popularize the noon-day Lenten services. A business men's committee of one hundred is being formed to assist in the securing of a large attendance of business people; invitation post cards are being prepared to distribute to all who attend the services; weekly notices of the speakers and their subjects are to be sent to all the clergy for announcement, and other plans are being formulated to give the services the widest publicity.

The confirmation classes this year are rather larger than last, and probably the total will be the largest in the history of the diocese. Two banner classes (for their parishes) were presented last week to the Bishop, one of twenty-two at Grace Church, Hinsdale (the Rev. E. R. Merriman, rector), and the other at the Advent, Chicago (the Rev. D. LeB. Goodwin, priest-in-charge), numbering thirty-three, an increase of twenty-one over last year.

FOR DIOCESAN ENDOWMENT.

Another luncheon in the interests of the endowment fund of the diocese was held at the Grand Pacific Hotel on Thursday, February 18th, some thirty clergy and laymen being present. Again there was much enthusiasm, the speakers being the Bishop, Mr. Charles E. Field, Mr. Andrew Sheriff, Mr. W. S. Powers of Evanston, and the Rev. J. K. Brennan of Morgan Park. The fund is still growing and already there are evidences of much good as the result of these bi-weekly lunches.

PROVISION FOR DR. DAVENPORT'S CLASSES.

The Rev. E. H. Merriman, rector of Grace Church, Hinsdale, has been appointed to the charge of the seminary courses in Church History, formerly taught by the late Dr. Davenport. He is a man of broad education and a most excellent Hebrew scholar. Probably no one in the diocese, excepting Dr. Toffteen, has so good a working knowledge of the Hibbard Memorial library and its wealth of manuscripts as the Rev. Mr. Merriman.

NEW RECTOR AT EPIPHANY.

The congregation of the Church of the Epiphany gave a reception to the Rev. Dr. and Mrs. McDonald on Wednesday evening, February 17th, in the parish house, which was most successful in every way, an unusually large number being present to welcome the new rector and his wife. Dr. and Mrs. D. R. Blair and Mr. and Mrs. G. P. Blair, the wardens and their wives, assisted Dr. and Mrs. McDonald in receiving. The Rev. Dr. and Mrs. McDonald expressed themselves as most delighted and encouraged by this enthusiastic and cordial reception from so many of the friends of Epiphany, both in and out of the congregation.

THE EMMANUEL MOVEMENT DISCUSSED.

About forty clergy of the Round Table met at the Church Club rooms on Monday, February 15th, to listen to a most able presentation by the Rev. Dr. Page of the subject, "The Emmanuel Church Movement." Dr. Page, who has classes which meet weekly at St. Paul's Church, following out the methods advanced by the Rev. Dr. Worcester and his co-workers, cited many instances where those who had come to him with physical, mental, moral disorders had been greatly helped by the course which had been provided for them, and in many instances had been cured. He strongly advised those present to work only with the physician, laying especial emphasis on the great importance of a correct diagnosis. With the training of the average priest he would be ill equipped to make this. He especially urged the need of a return to the old pastoral relation between the priest and the layman, so that the latter would turn to his priest in all his difficulties, with even greater alacrity than to his physician. Following the Rev. Dr. Page's paper, the Rev. W. S. Trowbridge, the Ven. Archdeacon Toll, and Bishop Anderson, among others, added much interesting matter on the subject.

SUNDAY SCHOOL INSTITUTE.

The midwinter meeting of the South Side Sunday School Institute of Chicago was held in Christ Church, Woodlawn Park, on Wednesday, February 10th. In the afternoon the Rev. C. E. Taylor of Berwyn spoke on the use of the stamp system in Sunday schools, and exhibited the full set of them as used in his school. Evening Prayer was followed by a social hour in the guild room, and supper, served by the teachers and young ladies of the Sunday school, after which the business meeting was held. A resolution was adopted, that the Institute officers take up the subject of the transfer of scholars from one school to another when they remove from a parish, to endeavor to overcome the loss of pupils arising from that cause.

At the evening session Miss O'Grady of the Kindergarten Department, Chicago Normal School, read an interesting and instructive paper on the "Development of Religious Teaching." She pointed out in a very concise and clear way the great and lasting benefits to be gained by the careful and spiritual training of the tender and pliable natures of the younger children. The Rev. R. O. Cooper of Riverside spoke on the topic, "The Teacher Between Sundays."

The Institute accepted the invitation of the Rev. W. C. Way to hold its May meeting at St. Philip's, and it is hoped that every school on the south side will be represented; and also a delegation from both the North Shore and West Side.

THE BURNED CHURCH AT LOCKPORT.

The burning of St. John's Church, Lockport, brief mention of which was made in THE LIVING CHURCH of last week, has called forth many expressions of sympathy from the citizens of Lockport, where it was a landmark, and from Churchmen at large. It was an historic building, the cornerstone having been laid in 1870 after religious services had been held in various buildings since 1834, when the Rev. Isaac W. Hallam of St. James' Church, Chicago, went down to hold the first service ever held in Lockport. Because of lack of funds the building remained in an unfinished state until 1878, when the Rev. John McKim (now the Missionary Bishop of Tokyo, Japan) came as priest-in-charge. Under his energetic leadership the structure was completed and consecrated. Various clergy have had charge since that time, among them two who are still connected with the diocese—the Rev. H. J. Brown and the Rev. W. C. Way. The Church is to be rebuilt at once, the insurance on the burned building covering nearly four-fifths of the loss. The mission is at present without a priest.

EVANSTON NOTES.

The Men's Club of St. Mark's Church, Evanston, gave one of the largest men's club dinners in the diocese at the parish house on Wednesday evening, February 17th. There were over two hundred covers. The Bishop and the Hon. Charles S. Cutting were the speakers. The Bishop's reference to woman suffrage and the justice of it was greeted with hearty applause. Likewise Judge Cutting, speaking on the subject of George Washington, aroused much enthusiasm by his praise of men in public life who had the courage of their convictions even in the face of adverse criticism. The decorations and spirit of the evening were intensely patriotic, foreshadowing the coming of the birthday of the "Father of our Country." The Men's Club of St. Mark's is in a most flourishing condition.

The parish house at St. Luke's, Evanston, has undergone a complete reconstruction and renovation. The stage has been raised, a false ceiling erected, taking away the appearance of a church interior, new windows with dainty muslin curtains put in, and heavy hangings put up with which the auditorium may be divided into four or five large rooms. The activities of the parish house probably rival those of any in the diocese. The building with its bowling alleys, reading rooms, etc., is practically a club house, in use every hour of the day and evening, with a secretary always present. Much credit is due Mr. Arthur G. Graham for the efficiency with which the plans are carried out. The Evanston public library has established a substation in the building for the free use of not only the parishioners, but the general public. The rector, the Rev. George Craig Stewart, has had an unusual number of out-of-town invitations to speak during Lent, among others from St. Stephen's Church, Philadelphia; the Cathedral, Davenport, Ia.; and the noon-day services in Cincinnati, O.

MISCELLANEOUS.

To the deep regret of everyone connected with Trinity parish, Chicago, Mr. Harry Cassidy, for six years the able choirmaster, has resigned his position. He has not been well for a long time and is now recovering from a very serious attack of diphtheria. This, with the stress of his business, and the urgent request of his physician, has brought the decision. A

more capable and popular choirmaster, both in the parish and among the musical fraternity, would be difficult to find. His loss will be a very distinct one in the conscientious efforts which are being made to elevate Church music in this city and country. The difficult position, with its high standard of excellency set by Mr. Cassidy, is to be filled by Mr. Irving C. Hancock, the present organist.

Trinity Church, Wheaton (the Rev. Frederic Ossian Granniss, priest in charge), was presented with a pair of Eucharistic lights on the feast of the Epiphany, the gift of M. John F. Cady. The chancel of the church has been redecorated and presents a beautiful appearance. A stereopticon lantern has been placed at the service of the parish and a number of interesting and instructive lectures are about to be given.

Mr. Isham Randolph, senior warden of St. Paul's Church, Riverside (the Rev. Octavius Cooper, rector), accompanied President-elect Taft on a visit to the Panama Canal Zone, having been invited to do so President Roosevelt. This is the second time that Mr. Randolph has been so honored by the government. Mr. Randolph is being widely interviewed by the public press. In all of his statements he upholds the present policy of the President and Congress and speaks most highly of the work accomplished in Panama.

Mendelssohn's "Hymn of Praise" was sung by the combined choirs of St. Paul's, Christ, and St. Bartholomew's churches on Monday evening, February 15th, at St. Paul's Church, Fiftieth Street and Madison Avenue. The cantata, under the auspices of the American Guild of Organists, was directed by Gerald F. Stewart, choirmaster at Christ Church. A large congregation was present and the city press spoke most highly of the choir's efforts. RENMUS.

THE HOME, THE BOOK, THE CHURCH, THE KINGDOM

A SERIES of four addresses was given on consecutive days last week at the Berkeley Divinity School by the Rev. Wm. M. Grosvenor, D.D., on the subjects: The Home as a Refuge; The Book as a Refuge; The Church as a Refuge; The Kingdom of God as a Refuge.

"THE HOME AS A REFUGE."

After defending his choice of a subject as bringing out a neglected truth, Dr. Grosvenor spoke of its first division with reference to the home, in part, as follows:

"Three great laws govern our civilization: The law of personal freedom, the law of social responsibility, and the moral law. Three great loves vitalize these laws: The love of self, the love of our neighbor, and the love of God. Every life born into the world is subject to these laws and inspired by these loves, for they are woven into the very texture of all human experience. The sphere where the child comes into the consciousness of these great facts is the home. There everything begins, and the earliest impressions are made. There the sense of personal freedom is born, and there in the family the principle of social responsibility is constantly asserted and there the moral law is regnant over conscience, power, and will. One thing is increasingly evident, that we do not go very far before there emerges the question of the character of the individual man and the principles of the moral law of the community. The great principle of social responsibility cannot maintain itself a moment without being compelled to reckon with the law of individualism and the over-ruling law of God. It is a curious thing that both individualism and socialism bring to the family life serious dangers, for the family is in itself the composite, the epitome of the three laws and the three loves. Moreover, the center of civilization is not the individual but the family. A child has a right to more than a man and a woman to give him life; he has a right to a father and a mother. In that distinction lies the difference between savagery and civilization; it is the moral claim of the child that produces civilization. If marriage is a failure it is because men and women insist upon living their own lives. The moment that the father and the mother and the child are considered a divine unity, as sharing in one common life ordained by God, the family becomes an eternal fact of human history. The family is eternal in human life; it will last forever; the family ruled by the spirit and the law of Jesus Christ will remain the ideal of our social order. The ideal, the perfect nation, will only be one full of beautiful homes. It will only come when, after the toil of day is over and the evening comes, every human life can go home."

"THE BOOK AS A REFUGE."

After an introduction in which he spoke of the conflict to-day between the spirit of the age and the ideals which rule strong men of the age, he called attention to the time of the discovery of America as falling in one of the most important periods of history. From it, he said, has resulted our modern progress, leading to scientific commercialism, dominating our life, transfusing its spirit everywhere, and becoming the characteristic here of the *zeitgeist*. But with it there are ever present the ideals of the intellectual and spiritual and moral life, the ideals of truth and righteousness and beauty with their imperious claims. And their maintenance is the function of literature and of modern culture. Literature, culture, books, all must be made to minister to our joy; and the sense of joyous freedom which they bring is our refuge from the storms of life. The book is the comfort of tired men and women. Now the spirit of scientific utilitarianism is influencing our conception and our use of the Bible. The Bible, like every other piece of literature, must be subjected to the tests of modern historical criticism; and this process we must not resist and ought not to resist. And thus arises the question, Of what practical use is the Bible to us and why should we read it? In point of fact, we are learning now to use in our reading of the Bible a truer sense of proportion and a better estimate of spiritual ideals. We are discerning with ever increasing clearness the real meaning of a progressive revelation. The Bible contains for us the story of man's growing knowledge of himself and of God, and of God's revelation to men. The heritage of freedom, the reasonable, large-minded, and spiritually uplifting view of the Bible has always belonged to the Anglican Church. She has led her people with great wisdom into an intellectual and spiritual position in which we have all the authority we need and all the freedom we need, and yet have preserved for us the safe refuge of God's Word from all our troubled or tempted or doubting lives. And our charter of freedom gives us the clear distinction between things essential to salvation and things of value, but unessential. In that distinction we come at once into the presence of our Lord Jesus Christ. Thus the Church makes us realize what she means by the patience and comfort of God's holy Word. It is the refuge, the harbor, where the soul finds the presence of the Lord, where comfort means spiritual contentment, loving assurance, perfect peace, and where hope is found strong and courageous, giving us new hold on this life and opening for us the gateway to life eternal. The time, we believe, is coming when the Holy Scriptures will find a larger place than ever before in the affections of men and women, when their influence will be universal and consciously acknowledged, and it will be seen that every door opened by scholarship into their meaning leads into rich pastures of spiritual refreshment, where the fountains of living waters spring up into everlasting life.

"THE CHURCH AS A REFUGE."

Speaking first of the spiritual experience of the boy and the man, Dr. Grosvenor showed how, as life approaches its most serious period, the soul needs a refuge; the man flies from the world for redemption and peace to seek them in the Church of Christ. But a new experience begins when he finds that which seemed the place of quiet calm to be in reality a place of questioning, and is plunged into new perplexities and new problems. He sees the divisions and controversies in the Church, and he finds that with the loss of the peace of the Church has come the loss of one of the most essential reasons why men turn to the Christ at all. He may give up in despair, or he may look about to see where he can find the certainty of truth. It is foolish to underestimate the value of a clear, dogmatic, authoritative Christianity, speaking with bold and commanding voice; infallibility seems to satisfy a universal craving of the human mind. Some seek it because they are intellectually and spiritually exhausted, and do not wish to think any more, but to obey and be at rest. But can we find rest in the Church which claims to be infallible? Obscurantism, blind mediaevalism, utter separation from the great intellectual movements of the age, will so enslave the mind that the peace attained will mean spiritual inertia and finally death.

If we turn to the communities of modern organization, we are restless and dissatisfied, for we find no authority, but individualism, which brings doctrinal and ecclesiastical chaos; and the hope of unity becomes itself chaotic. And individualism in the Church is not reaching the people and cannot do the work which Christ gave it to do for the world. The value of corporate life is everywhere emerging, and it is only the divine corporate life of the Church that can adequately deal with the growing corporate life of human society. To avoid this chaos some will call us to the gospel of Christian work. But the great need is not for work, but for stern intellectual discipline and vigorous application of the finest and highest gifts of mind and soul to the living problems of to-day. This is a time for Christian thinking, for the reconstruction and positive reassertion of the immutable elements of faith. How then can we look at the historic Church of Christ and find it a refuge? It will be as it holds and uses the Catholic spirit, with practical belief in the abiding presence of the Lord teaching us in the power of the Holy Ghost, the spirit that rejoices in knowledge, is glad to know the truth, and is only afraid of falsehood and vice. This will help us to read aright the history of the Church, and to recognize the gifts of the Spirit. One of the most dangerous fallacies of the day is the idea that we cannot be zealous except as we are narrow and intolerant. We must put new and stronger and larger meaning into our faith and sacraments, our wonderful history, our apostolic ministry. We must make the Church mean what the Lord intended it to be—a loving house where all the children of the Heavenly Father can see

His face and hear His word, and receive from His table the bread of life.

"THE KINGDOM OF GOD AS A REFUGE."

Dr. Grosvenor said that when a day's or week's or year's work is over, man asks himself: Is this work of mine successful? as it may be the whole of life. Is this what it means to live? Is there nothing more for us; nothing more to be won? There is nothing more striking than the study of men's dissatisfactions. Ambitions are in themselves colorless; that is, they are of value exactly in accordance with their moral quality. We have not the slightest idea that communism or socialism will ever satisfy the life of the people. The quest will go on forever, and at the end of every happy solution of human difficulty new problems will arise. The "something more" will always stand for the dreams that crowd into all our thoughts. If science is the mind of man, speaking logically, poetry is the mind of man speaking intuitively. Every great fact of the universe tells of something more, and every great emotion promises something more. In this light we interpret the Scriptures and learn from it the lessons of life. It makes little difference just when the nation clearly discerned the person of the coming Messiah or began to dream of the Messianic kingdom. And further it is in the "something more" that the real significance of the New Testament consists. And the whole significance of the Church is that, beside her partial and fallible answers and all her feeble human efforts, she brings to the world something more. She ought to toil without ceasing to bring justice, mercy, and righteousness into every part of human life, but she ought to do so all the more because, while she cannot give the perfect answer to life's bitter problems, nor the perfect service that the world needs, she acknowledges that her answers are partial and is waiting and praying and believing in that perfect solution which is to come. She transforms the living present, not with a perfect answer, but with a perfect vision, and the vision saves us. We know that our finest and highest culture, our deepest and most ardent faith, our best and noblest actions, are not only utterly unable to exhaust the meaning of our faith and hope and love, but also are opening doors that we may go with all men into the larger truths and the richer pastures that lie beyond. The Christian lives above the strife of tongues, above narrow jealousies, conflicting philosophies, and clashing creeds; he has a calm retreat from the anxious cares of the toilsome world; he is waiting for the coming of the King; he welcomes the apocalypse, and he is living here and now in heart and mind in the land of pure delight, in the presence of the Lord; he has found refuge in the Kingdom of God.

Bishop Brewster closed the service with prayers and the benediction. The members of the school and visiting clergymen were entertained at supper in the Dean's house, where they met the Bishop and the lecturer.

A BISHOP ELECTED IN TORONTO.

TORONTO, Feb. 20.

AS the result of a somewhat protracted struggle extending over three days, the Synod of the diocese of Toronto has elected as Bishop of that diocese, the Ven. Archdeacon Sweeny, rector of St. Philip's Church, Toronto, senior Archdeacon of the diocese, and formerly rector of St. Luke's, Montreal. The election was consummated on the afternoon of the third day's session, and on the seventh ballot. During the first two days of the session the contest was, for the most part, between Bishop Thornloe of Algoma, who was reputed the choice of the High Church party, and who was elected by the clergy on each ballot by an overwhelming majority; and Canon Cody, rector of St. Paul's, Toronto, reputed as Low Church candidate, and who led the laity on each ballot by a slight majority. Archdeacon Sweeny deferred his decision until after the evening service of the day of the election, when he announced his acceptance.

The special session of the diocesan Synod met on February 17th, beginning with a service and celebration of Holy Communion in St. James' Cathedral, Toronto. The sermon was preached by the Right Rev. W. D. Reeve, Assistant Bishop. There was a large attendance of clerical and lay delegates. At the business session the first day, two ballots were taken, one in the afternoon and the second in the evening. The first ballot resulted:

Bishop Thornloe—clerical 109, lay 51; Canon Cody—clerical 60, lay 67.

Second ballot: Bishop Thornloe—clerical 108, lay 49; Canon Cody—clerical 60, lay 67.

There were some scattered votes registered, Dr. Sweeny receiving four clerical and one lay on the first ballot, and on the second three and one respectively. Other scattered votes were given for Bishop Reeve, Canon Spragge, Rev. Dr. Tucker, and Rev. P. W. Powell of Eglington.

At the afternoon session a resolution offered by Frank E. Hodgins, K.C., that the Bishop's salary be increased from $4,000 per year to $5,000, was carried unanimously. A committee was appointed to draw up a resolution of sorrow at the death of the late Archbishop and of sympathy with his family.

The Ven. Archdeacon Sweeny made a strong address, tracing the progress made by the diocese in the thirty years, less ten days, since Bishop Sweatman was elected to the See. The number of clergy had increased in that period from 119 to 197, the number of churches from 165 to 251, the Church population from 65,000 to 95,151, and the total contributions from $175,266 to $451,285. The total value of Church property in the diocese is estimated at $1,859,062.

On Thursday, the second day of the Synod's session, four ballots were taken, but no conclusion was reached. The struggle was still between those who wished for Bishop Thornloe, and the friends of Canon Cody. The situation was practically unchanged, though some of the delegates from outside returned home, and some in the city were not able to attend, so that fewer votes were registered in the afternoon and night ballots. During the day the following telegram was received from Bishop Thornloe, dated Edington, Ont., and was read to the Synod: "Have just come from the backwoods and read newspapers. I have neither authorized nor approved of what is being done." There was no comment on this at the time, but between balloting it caused some discussion, and the wish was expressed that the Bishop had made it clear whether he wished his name to be withdrawn or not. As the supporters of both candidates were quite firm in their attitude, the deadlock was as hopeless as ever when the Synod adjourned on Thursday night.

ELECTION ON THE THIRD DAY.

The election of Archdeacon Sweeny occurred on the third day, and on the seventh ballot. When Chancellor Worrell made the announcement of the Synod's choice, all present rose and, led by Dr. Ham on the organ, sang the Doxology.

VEN. ARCHDEACON SWEENY,
BISHOP-ELECT OF TORONTO.

The final vote stood as follows:

	Clerical	Lay
Archdeacon Sweeny	153	111
Rev. Canon Cody	13	7
Bishop Thornloe	14	3
Rev. Canon Welch	3	1
Rev. Canon Tucker	1	—
Rev. T. W. Powell	—	1
Bishop Reeve	1	—
	172	123

The decision to submit Archdeacon Sweeny's name to the Synod came as the result of the deadlock which had existed from the first ballot on Wednesday to the fifth ballot of Thursday night. Little change had taken place in the relative standing of Bishop Thornloe and Canon Cody. Finally a joint committee was formed to nominate a clergyman who would be acceptable to both parties. The seventh ballot was then taken, with the result stated before.

THE BISHOP-ELECT.

The Ven. Archdeacon Sweeny, Bishop-elect of Toronto, as Churchman and clergyman has always stood for toleration, moderation, and impartiality. He is a son of Colonel James Sweeny of Montreal, and was born in England in 1857. Coming to Canada with his parents, while quite young, he was educated at the Montreal High School and at McGill University, from which latter he was graduated in 1878. He was ordained deacon in 1880, and priest in the following year by Archbishop Bond. On his ordination he was called to be rector of St. Luke's Church, Montreal, where he did a solid and permanent work during the two years he was in charge. In 1882 he accepted a call to be rector of St. Philip's Church, Toronto, where he has re-

mained ever since. He was named an honorary canon of St. Alban's Cathedral in 1889 and rural dean of Toronto in 1895, and later Archdeacon.

The date of the consecration of the Bishop-elect will be fixed by Bishop Hamilton of Ottawa, the senior Bishop of the ecclesiastical province.

GOVERNMENT CHAPLAINS.

By the Rev. John Keller.

THE appointment of clergymen to official positions" (says Headley) "in the army and navy, under the designation of chaplains, is a custom of long standing, and at the present day among Christian nations, is considered necessary to their complete organization. It would have been natural, therefore, for Congress as a mere matter of custom and in imitation of the mother country, to appoint chaplains in the American army. They did so; and chaplains at the present time form a part of our military organization and rank as officers and draw pay like them. The propriety of this custom is recognized by all; for the sick, the suffering, and dying need spiritual advisers as much as they do hospitals and surgeons. It is difficult in these days when chaplains in the army are looked upon simply as a necessary part of its methodical arrangement—a set of half-officers, half civilians who are not allowed to fight—to get a proper conception of those times when their (the chaplains of the Revolution) appeals thrilled the ranks, and make the hand clutch its weapon with a firmer grasp, and when their prayers filled each heart with a lofty enthusiasm. Then the people composed the army, and when the man of God addressed the crowding battalion, he addressed the young men and old men of his flock, who looked up to him with love and reverence and believed him almost as they did the Bible."

The history of the institution of government chaplains in this country must be of some interest to every religious man, and indeed to every patriotic citizen.

At least thirty years before the American Revolution, when preparations were being made to undertake the siege of Louisburg, the selection of a chaplain was deemed a matter of much importance. Mr. Pepperell, commander of the land forces, applied to George Whitfield, then on his third visit to America, to accompany the expedition and accept the office of chaplain. Whitfield was obliged to decline, but, to show his sanction of the project, he gave the soldiers this motto: "Nothing is to be despaired of with Christ for our Leader."

In General Braddock's pathetic defeat, when his chaplain and the brave general were lying wounded, one Christian soldier there was in that command who valued the services of army chaplains for himself and others. In the burial of General Braddock there was a young American colonel, twenty-five years of age, resolving that he would not permit the body of his deceased commander to be buried like a pagan savage in the wilderness. This officer acted the part of a chaplain by reading before the mourning troops the Burial Office from the Book of Common Prayer. This lay reader was none other than George Washington.

When this same Christian gentleman and officer was placed in command of the Virginia forces in the French and Indian war to protect the frontier settlers, he wrote to Governor Dinwiddie: "The want of a chaplain reflects dishonour on the regiment. The corps will support one at their own expense." He pleaded that the chaplain's appointment might be similar to those given to other officers. "His qualifications and the Bishop's letter of license should be produced to the commissary or myself."

On going to Cambridge in 1775 to assume command of the American troops, General Washington found chaplains attached to regiments sent from the various colonies. Some of them were volunteers without pay; others were regularly appointed by the Provincial Congress.

Later, measures were adopted by the General Congress by which the number of army chaplains, and the regiments to which they belonged, formed a part of the regular army returns reported by the commander-in-chief. In 1775, we also find him advising congress that the pay of the army chaplains was generally insufficient, as such parsons had to pay the ministers substituting in their home pulpits. He recommended as an alternative the appointment of a chaplain for every two regiments. The latter recommendation was followed by Congress. But again, on July 1, 1776, he wrote asking for congressional action favoring new regulations, as the pay was so small. He had found that the provision of one chaplain to two regiments had worked badly, because his army was divided in performing duty at various distant points, and these were constantly being shifted. He asked for the appointment of a chaplain to each regiment, and he to have increased pay.

Congress adopted his views, and sent a dispatch to Washington, who issued general orders dated New York, July 9, 1776, directing the colonel or other commanding officer of each regiment to procure a chaplain, whose pay would be thirty-three and one-third dollars per month. All inferior officers and soldiers were to pay the chaplains "suitable respect and attend carefully upon religious exercises." "The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of our country." It is ever to be gratefully remembered that, in the absence of a chaplain, the father of his country would perform divine service himself by reading the Holy Bible and the Book of Common Prayer, as well as the prayers for special occasions which he composed and wrote with his own hand in the note book still preserved.

On May 27, 1777, Congress passed an order allowing but one chaplain for each brigade, who was to be appointed by Congress. Such chaplains were to have the same pay, rations, and forage allowed to a colonel. The generals were to nominate men to be commissioned chaplains for their brigades. The nominees should possess piety, virtue, and learning. This Congress also appointed chaplains for army hospitals.

By act of September 18, 1777, chaplains were paid sixty dollars per month, three rations a day, and forage for one horse.

At the first meeting of the Continental Congress, Philadelphia, September 5, 1774, the rector of Christ Church was asked "to open Congress to-morrow morning with prayer." Records show that the Rev. Mr. Duché officiated on September 6th and 7th, May 11, 1775, and July 9, 1776. The first chaplain of Congress appointed under the constitution was Bishop Provoost of New York. The next was Bishop White of Pennsylvania, the man who at the call of the Continental Congress took his life in his hand and followed it as chaplain. These two prelates served in the senate from 1789 to 1800, when the seat of government was removed to Washington, D. C. Bishops McIlvaine of Ohio, Claggett of Maryland, and Johns of Virginia, also served as chaplains of congress in the early days. The practice of appointing Christian chaplains to our national legislature, begun in 1789, has continued without interruption to the present day.

When the navy of the United States was established on recommendation of Washington in the presidency of his successor, John Adams, the government recognized the need of chaplains, and has commissioned them in every year for service on war vessels "to perform Divine service in an orderly and reverent manner," to attend the sick and bury the dead.

In 1838 Congress empowered officers of administration at any post to employ persons proper to officiate as chaplains, and in 1849 ten additional chaplains were allowed for military posts of the United States.

At different times a small portion of the American people have petitioned Congress to abolish the office of chaplain. The petitions were respectfully received, and referred to the committee on the judiciary, who reported adversely on the petitioners' prayer "that the office of chaplain in the army, navy, at West Point, at Indian stations, and in both Houses of Congress" should be abolished.

An elaborate report was presented from this committee on March 27, 1854. Two clauses of the Constitution are discussed in this report: "No religious test shall ever be required as a qualification to any office or public trust under the United States"; also, "Congress shall make no law respecting an establishment of religion."

The committee says that an enforced creed constitutes the establishment of a religion, which a man must believe; and rites and ordinances which believers must observe; and there must be penalties for non-conformists. These things never have been a part of the practice of appointing chaplains. The present principle was in vogue before the adoption of the constitution and has continued because the constitution does not seem to have changed the principle. Attention is called to the fact that on the first of May, 1789, Washington's first speech having been read, a committee of six members nominated the new chaplain. Of that committee, three—Madison, Ellsworth, and Sherman—had been members of the convention which framed the constitution. Did they not know what was constitutional? The law of 1789 was passed in compliance with their plan, giving chaplains a salary of $500. It was reënacted in 1816, and continues to the present time. "Had the people,

during the Revolution, a suspicion of any attempt to war against Christianity, that revolution would have been strangled in its cradle."

The House of Representatives of the Thirty-fourth congress, 1854, was for two months unable to organize by the election of a Speaker. In the midst of that long and fierce struggle for political ascendency, the House paused and passed the following:

"WHEREAS, The people of the United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and are dependent for continued prosperity in the future upon Almighty God: and

"WHEREAS, The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the representatives of a people so highly favored to acknowledge in the most public manner their reverence for God; therefore

"*Resolved*, That the daily sessions of this body be opened with prayer."

West Point, from its organization has had the services of a government chaplain. Among the number was Bishop McIlvaine. The secretary of war, Lewis Cass, in 1832 reported:

"Especially, am I impressed with the importance of a place of public worship. In a Christian community the obligation upon this subject will not be questioned."

The Board of Visitors in 1862 urged the same view of religious instruction as is contained in another part of Secretary Cass' report, saying:

"We desire to see the moral and intellectual powers cultivated simultaneously, believing we should desire as much at least that the cadet should be a good man as a good officer."

The good work of army chaplains during the civil war was eloquently set forth by Colonel Moody, commanding the Seventy-fourth Regiment, Ohio Volunteers; he declares he felt compelled to say with Cowper:

"There stands the solemn legate of the skies,
His theme divine and his credential clear.
By him the violated law speaks out in thunders,
And by him, in strains as sweet as angels use,
The Gospel whispers peace."

To-day we need, as in other days, to listen and heed the words: "Give the chaplains opportunity, facility, material. They are to be strengthened, not thrust aside."

THE PROPOSED INTER-BROTHERHOOD CONFERENCE.

BY ROBERT H. GARDINER,

President of the Brotherhood of St. Andrew.

THE Inter-Brotherhood Conference which is proposed to be held in Pittsburgh on February 26th is a repetition of the Conference which met in Chicago on January 26, 1908. That Conference was called in order that the executive officers of the lay organizations in the various Christian bodies might spend a day together to see how they could best help each other in the accomplishment of their common desire for the spread of the Kingdom of Christ. There was a strong and unanimous feeling that no Inter-Brotherhood federation or organization was to be desired. We all felt that the first and most important thing was to find some one substantial point on which we were all agreed, and that by uniting on that, with all our strength, we might then be led to find another. We all felt that the great need of Christians of every name was a deeper realization of the nature and importance of personal prayer, and we decided accordingly to make an effort to induce Christians of every name and in every land to spend the first week in Advent in the most earnest and fervent prayer. As all of us know, that effort was made with considerable success. I think it is doubtful whether so many Christians have ever observed one week in common before for the spread of the Kingdom.

The idea was new and did not entirely meet with the ready comprehension and acceptance inside and outside of the Church which its importance demanded. The principal topic for discussion at the Inter-Brotherhood Conference to be held February 26th will be the repetition, but with much greater vigor and more systematic endeavor, of the observance of the first week in Advent next as a similar week of prayer. While of course I cannot speak for the Conference, I am quite confident that no Churchman need be under any uneasiness as to the outcome. I am entirely confident that that Conference will, as before, pay no attention to the matters, some of them of fundamental importance, on which Christians are unhappily divided, but that the Conference will be led to find the points on which we are all agreed, and by uniting upon them more vigorously than ever before, we take a long step forward to the upbuilding of the Catholic faith.

LENT AND THE CROSS.

BY MARIE J. BOIS.

WELCOME, dear feast of Lent," exclaims a saintly old poet; "Welcome, dear feast of Lent," let us repeat with him, and prepare our hearts to keep Lent as never before, in fasting and prayer, with humble love and holy expectations. What shall we "give up"? What fasting will be acceptable unto God? Would not a special offering of our power of speech be pleasing in His sight? Let us make a solemn vow not to speak evil, or lightly, of anyone during these forty days, and, if tempted to do so, to promise to pray for the person we were on the point of criticising. Thus not only shall we "give up" a bad habit (and the efforts to do so will prove to us how much we are addicted to it), but we shall offer a sacrifice pleasing unto Him who prayed "Father, forgive them, for they know not what they do"—the sacrifice of intercession for others.

Let us turn our eyes to the Cross, around which we shall soon gather, reviewing all our dear Lord suffered for us; the Cross which others, well-meaning though sadly mistaken, would have us put in the background of a dim and remote past, while they quote St. Paul and advise us to "forget the things which are behind," wilfully ignoring his other words, "But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

"Christmas and Easter," they exclaim. Preach to us a gospel of love, of joy, and of glory, a Saviour's birth and His resurrection, but leave out the fasting and temptation of the forty days; do not speak of the pain, the humiliation, the anguish of the Atonement; leave out the Cross. Too long has it stood and cast its shadow on the Church. Too long have we known a suffering Saviour; we want a "radiant Christ."

Such is their cry! Shall we heed them? Shall we not rather rally around the Cross as faithful, true, loving children of the Church, and keep Lent, not in a half-hearted way as something disagreeable which has to be gone through with, but with our whole being: that being which God created in His own image, which He endowed with such precious gifts, and which Christ our Lord redeemed at such tremendous cost on the wondrous Cross of Calvary!

THE SORROWING FEW.

Blue is the sky and green the grassy meadow,
Love is the burden of the forest song,
Empty of grief the fleeing, passing shadow,
Leaving no gloom when it has passed along.

Ah, yes! but only, only for the many:
There are the few, the sad and sorrowing few,
Whose grief outweighs the bliss of all and any,
Whose tears more copious are than summer's dew.

Many there are on whom the snows of winter
Ever are resting, ever deep and cold,
Whose sunless lives the summer may not enter,
From whose gray tomb the stone is never rolled.

Sad is the heart that nurses its own sorrow,
Lifeless the lips that seal the pain within;
Cheerless the soul that can no comfort borrow
From all the countless souls that call it kin.

Shall not we pause in our own blissful folly,
If but to whisper one brief word of cheer
To one of these poor slaves of melancholy
Who have than we a heavier cross to bear?

REV. E. H. J. ANDREWS.

THE PLACE to hate cant is in ourselves, says the *New Guide*. Are we pretending to be honest in business when we are ready to take every legal advantage of others that we can? Are we indulging in fine sentiments, spoken or unspoken, which we do not work out in daily action? If so, cant and sham are established in our lives, and we need not look askance at others who exemplify them too.

SOCIAL AND POLITICAL STUDIES.

XV.—MR. REYNOLDS' RECOMMENDATIONS FOR WASHINGTON.

BY CLINTON ROGERS WOODRUFF.

PRESIDENT ROOSEVELT has again demonstrated his deep and abiding interest in the government of the city of Washington, not only because it is an important urban center with which he has an official connection, but because he believes that the capital city of the nation has great influence for good (or evil) as an example to the other cities of the country. Unable to give detailed personal attention to the situation, he delegated a well known sociologist, James Bronson Reynolds, to study conditions and report a plan for their improvement. In a special message to Congress, the President has transmitted Mr. Reynolds' recommendations, cordially approving them, declaring:

"The rapid increase of population in the national capital within recent years has greatly altered social conditions, necessitating changes in the machinery of its administration. Greater efficiency and a better provision for the protection of both the industrial and dependent classes are required.

"I cordially approve the recommendations in the report for the substitution of a single head or governor in place of three commissioners; the establishment of district or municipal departments in place of the existing bureaus; and the creation of a new department to be known as that of Housing and Labor."

The President places himself fairly abreast of modern municipal thought when he affirms that a single executive head would increase efficiency, determine responsibility, and eliminate delays and uncertainties inevitable under the present system, but he departs therefrom when he alleges that municipal departments headed by commissioners to be appointed by the governor would yield the same advantage. Either a single responsible head, which under the circumstances is the more desirable, or a commission; but not a combination of the two. He is much more nearly in complete harmony in the matter of his approval of the proposed department of Housing and Labor, when he declares that—

"Poverty, disease, and crime are largely due to defects of social conditions and surroundings. The need of improved sanitary inspection of dwellings, rear alleys, and small shacks (such as unhappily still exist in Washington) and of stores, workshops, and factories should not be left to subordinate bureau chiefs, but should be brought under the direct control of a competent head of the above named department.

"An equally important public responsibility is the protection of the independent industrial class, which neither desires nor accepts charity, but whose members have often been led to misfortune and even crime through agencies licensed by the state, but defectively and inadequately supervised. Notable among these are pawn-shops, loan and industrial insurance companies and employment agencies. The supervision of these agencies is at present limited to the police. They should be under the direction of officials qualified to advance their efficiency and economic service to the public."

There is no doubt, however, but that the changes would vastly improve the efficiency of the District Government, and would afford protection to its industrial and dependent classes which is imperatively needed.

Mr. Reynolds submitted some very striking suggestions to President Roosevelt, which are worthy the thoughtful consideration of social and municipal students generally. In his report to the President he strongly recommended the creation of a new municipal department, to be known as the department of Housing and Labor. His conviction of the need of such a department was based not merely upon his investigation in Washington, but also upon a ten years' study of conditions and needs in New York City, together with a somewhat extensive observation of the governments of the principal European capitals. It is his belief that there exists in Washington—and the same is unquestionably true of all our large cities, as has many times been pointed out in these columns—the need of coördinating into an efficient, well administered department all those instrumentalities for the protection of the independent industrial class which neither seeks nor desires charity and which at present receives wholly inadequate protection.

For the victim of misfortune we provide departments of charities. For the delinquent members of society we provide a department of corrections. But for those who are neither dependent nor delinquent, but through accident or misfortune may become either or both, we show the most meagre public interest.

"Perhaps the most impressive and instructive lesson which came to me from ten years' residence in the most congested section of New York City," declared Mr. Reynolds in his address before the National Municipal League at Pittsburgh, "was the realization of the extent of the truth of the scriptural statement, 'the affliction of the poor is their poverty.' Pitfalls surround the poor which neither entrap nor endanger the well conditioned. If the poor man when out of work resorts to the employment agency, if in temporary embarrassment he goes to the pawnshop, or the loan company, or if in prosperity he joins a mutual benefit society, the chances are that he will be exploited or swindled out of his hard earned money. Our increasing knowledge of sanitation and our recognition of its value have caused us to give the workman better care in his home and in his workshop. But the protection given to them should be much better, and in my judgment the service to that end might wisely be connected with the service for the safeguarding of the industrial class in the above mentioned business relations."

Mr. Reynolds in the address referred to described the several departments designed to give his recommendation form and substance, as follows:

The District of Columbia, being both a city and territory, should have the best features of both forms of government. A bureau of statistics fulfilling the functions of the state labor bureaus would, through its trained staff, investigate those industrial problems for which the District at present has no special machinery, and thereby facilitate a more thorough consideration of them by the public authorities than is possible under existing arrangements.

A bureau of housing should enforce the laws regarding tenements, small houses, alley shacks, and alleys. The recent experience of the New York City Tenement House Department shows that the supervision of these houses by a special department defines responsibility and brings better results than when a general building department controls all classes of private buildings.

The Bureau of Labor should exercise the double function of the protection of the industrial classes and minor government employees in their dealings with employment agencies, pawnshops, and loan companies, and of the inspection of factories, workshops, and stores.

Employment agencies, pawnshops, and loan companies in this country have thus far generally been under police oversight. Except for such police supervision, the defects of these concerns are usually ignored or their correction is sought through private philanthropy. In Europe, on the contrary, their economic importance is so well recognized that employment agencies and pawnshops are usually public institutions ably managed by trained officials.

Until recently public employment agencies were not a success in this country, because of inadequate appropriations and political manipulations. The Massachusetts State Employment Bureau as at present administered, however, compares most favorably with European public agencies, and its value to employers and employees throughout the state has led the Massachusetts legislature to authorize the opening of branches in the leading cities of the state. The time has perhaps not yet come for a public employment agency in Washington, but its existing private agencies should certainly be placed under a bureau commissioned to promote and supervise the adjustment of the supply and demand of labor, as well as to prevent frauds against employers and employees.

Pawnshops are the laborer's chief resource for raising money in time of need. As social workers well know, they are a business necessity under existing conditions, but their terms are oppressive, their rates of interest exorbitant, their contracts most frequently purposely obscure and tricky. The public pawnshops of Europe, on the other hand, as Mr. Reynolds points out, grant moderate loans upon reasonable conditions and are honestly managed in the interests of their customers. Equally satisfactory results have been achieved in this country through semi-philanthropic enterprises, such as the Provident Loan Society of New York. But private philanthropy cannot cover the entire field, and the ends desired must be obtained through public pawnshops like those of Europe, or through comprehensive public supervision of private pawnshops.

The private pawnshops of Washington have the defects of their class. Their supervision should not be that of the police merely, but of an authority having the broader powers that I recommend for the above-named bureau.

Loan companies may be placed in the same category with pawnshops, since they make small loans to borrowers having limited means. Without detailing many complaints made to me of recording the special defects of these companies, I recom-

mend for them the same comprehensive supervision as for pawnshops.

Mr. Reynolds urged the importance of what might be termed constructive supervision of employment agencies, pawnshops, and loan companies, because of the demoralizing effects of their methods upon those with whom they deal. In the last analysis the public, as usual, pays the bill for the poverty and crime engendered. These impositions might be removed and the public be benefited, instead of injured, through intelligent, comprehensive supervision in the interest of all parties concerned.

Of equal importance to the laboring classes is the second function of the bureau of labor; namely, the inspection of factories, workshops, and stores, and the regular supervision of all places where women and children are employed.

The evils of insurance administration on the side of high finance have been liberally revealed in the past two years. Equal attention might advantageously be given to the economic features of insurance in its effects upon the laboring clases, particularly of industrial insurance companies and benefit societies. The disproportionate expense of the weekly collections of the industrial insurance companies, the frequent misuse of the policies on the death of the insured, the frauds practised by undertakers, the unscientific actuarial basis of many benefit societies, all merit careful and constant attention. For the legitimate welfare of the industrial classes all these features of insurance should be brought under the regulative attention of the bureau of insurance.

I certainly most heartily agree with Mr. Reynolds' concluding comment in the (Pittsburgh) address already referred to, and to which I am indebted for the information I have here given as to his recommendations, that for "the protection of our industrial class and for the welfare of society as a whole, these interests and concerns of the poor should be adequately safeguarded and their efficiency and proper service promoted."

A LOST HERITAGE.

By Marie J. Bois.

A GOOD woman held one day in her hands the deed to a valuable property of hers, an inexhaustible mine of gold and precious stones. She had been told of its priceless worth, but did not care to ascertain the truth of the assertion. Deliberately and ignorantly she took a step which deprived her children of their rich heritage; she accepted for them the glittering offer of a field where there would not be so much digging to be done, and thus closed on them the door to the greater treasure.

"What an improbable story!" exclaims someone. It would indeed be an unheard of tale, were it a question of only an earthly treasure. Who would be foolish enough to make such an exchange? Who would care so little to ascertain the truth of hidden gold and precious stones? No one, truly. How eager the search would be; and once the truth of the hidden treasure confirmed, how jealous of the deed of property would the owner be! No care would be too great to make them sure to himself and to his children! Yes—for earthly treasure; but for a heavenly one?

What would you have done, dear reader—in fact, what are you doing—to secure your heritage? Do you know so little about it that you, too, would be willing to let your children lose it, as the good woman of this story has done, by allowing her daughters to leave the Church and to join one of the denominations? "They make so much of my girls there," she told me in an apologetic tone. What could I do? Argue with her. But to what purpose? She does not know what they have lost through her ignorance; she does not know of the treasures of the Church which would have been hers had she but claimed them, and of which she defrauded her own children. She did not seek, therefore she did not find, and thus made her children suffer the incomparable loss of their rightful heritage. Oh, the sadness of it!

And so, once more, dear reader, let me ask you the very personal question: What are you doing? Are you exploring the wonderful mine? Are you seeking, searching, digging? If so, you already know that time and eternity alone will be sufficient to reveal to you the wondrous treasures which the Church of Christ has in store for her children.

LET us examine ourselves day by day, that we may know, each the plague of his own heart, the temptation of which he has most reason to be afraid. Let us pray that we may find it, and having found it, let us pray against it.—*Selected.*

A VIEW OF THE JAPAN CHURCH.

THE *Japanese Church Almanack and Directory,* printed in the Japanese language, was first issued by Bishop Foss, when working as a priest in connection with the S. P. G. in Kobe in the year 1890, so that the present number is the twentieth. It is a small booklet containing 110 pages. It may be of interest to our readers to know something of the contents of these pages which, to the ordinary American, are unreadable.

First, there is a picture of some church in Japan, generally one that has been built during the previous year. This year's picture is the Church of the Holy Redeemer, which is worked in connection with "The Widely Loving Society" near Osaka. There is always a short preface in the form of an address. That in the 1909 Almanack is on the necessity of Christian Progress. Then follow the lessons for each month in the year, together with those for the first month in the following year, so that if by any chance the Almanack is delayed, the stations difficult of access may not be inconvenienced. After the table of lessons follow the Constitution and Canons of the Church in Japan; the Table of Prohibited Degrees, with a short explanation of the origin and scope of the Table; a Table of the Chief Black Letter Saints' Days, taken from the English Prayer Book; a Table of Intercessions for Missions at home and abroad; then a list of the House of Bishops, various committees appointed by the Synod, and a list of clergy and layworkers in each diocese, with the churches, preaching places, etc., served by them.

The Rev. W. F. Madeley, our missionary in Wakamatsu, who took over the publishing of the Almanack in 1895, and has since then been the publisher and proprietor, writes that it may not be without interest to know that the Lectionary of the Japanese Church follows neither the American nor the English use. It was drawn up by a committee appointed by the Synod some years ago, and certain modifications had to be made, as the Apocrypha was not translated when the rest of the Bible was done, the Bible Societies always having declined to sell or translate it. The present Lectionary leaves something to be desired, for though following in the main the English Table of Lessons, certain proper lessons from the American table and other sources have been introduced, which break the sequence, so that in some respects the orderly sequence of neither of the Lectionaries is followed. It seemed to have been the object of the committee, which consisted of Americans, English, and Japanese, to introduce certain features from both Lectionaries, without realizing that each in its own way followed a set order. Some day, perhaps in the near future, a new Table of Lessons will be drawn up which will be more satisfactory.

The list of clergy, churches, and preaching-places may be summarized as follows:

	N. Tokyo Amer.	S. Tokyo Eng.	Kyoto Amer.	Osaka Eng.	Kyushiu Eng.	Hokkaido Eng.
Retired Bishops	1	1	1	..	..	1
Active Bishops	1	1	1	1	1	..
Priests	27	32	13	26	11	4
Deacons	10	5	4	3	2	3
Catechists	28	30	23	21	14	18
Churches	32	26	19	19	8	9
Preaching-places	21	46	22	34	27	21
Schools	6	12	11	7	..	..
Boarding Houses	3	2	..	..	..	..
Sewing Schools	3	1	1	..	..	..
Kindergartens	6	4	1	2	..	..
Hospitals	1	1	1	..	1*	..
Baptized Christians	2,504	2,665	1,947	2,582	1,025	2,482

In addition to the above, mission work is carried on in Formosa and the Bonin Islands. That in Formosa is done by the Missionary Society of the Japanese Church, with assistance from foreign missionary societies. The work among the settlers and Japanese in the Bonin Islands is done by the S. P. G., one of their clergy making a visit to the islands each winter.

It is impossible to say how many of these "churches" can really be called such, as the clergy are not always careful in refraining from calling their preaching-place a "church" until they have fulfilled all the requirements of the canons, viz., that there should be a building or room set apart for worship, that there should be at least twenty communicants, and that the congregation should pay something toward the support of the native agent.

* For Lepers.

DESPISED AND REJECTED OF MEN.

By Roland Ringwalt.

LONG before the coming of the Messiah the prediction that He would be despised and rejected was pored over by thoughtful priests and rabbis. The fulfilment of these words has long been echoing from Christian pulpits and sounding forth in Christian melody. Occasionally the fate of a martyr suggests the likeness of the servant to the Master. But the prominence of contempt and rejection, the long list of undeserved insults and misjudged scornings—these deserve more than a passing word. A test—by no means a superficial test—of manhood is, How can he stand being despised and rejected of men?

Material civilization goes forward like a strong man to run a race because there are inventors and projectors who can endure the taunts of the loungers about the course. George Stephenson was told that all talk of travelling at the rate of twenty miles an hour was as absurd as talk of being fired from the mouth of a cannon; respectable physicians declared that the sight of locomotives would cause widespread insanity, and that the blackening smoke would ruin all the sheep in Great Britain. But Stephenson endured all this, and to-day, while the ridicule is forgotten, no speech made by a nineteenth century Englishman is better known than his prediction, "The time is coming when it will be cheaper for a workingman to ride than to walk." Men who have heard their fathers talk of Stephenson can remember the taunts hurled at Field for proposing to run wires under the ocean, and the subsequent derision called forth by the plan of Westinghouse to stop trains by compressed air. The history of material progress is made by bold and stubborn men who can face jeers and laugh at cartoons because they anticipate large dividends. It is not pleasant to pass through a stock-exchange and hear the whisper, "Poor fellow; he's crazy over his new patent," but if the patent yields 30 per cent. per annum and the former critics vainly seek a few shares of stock the target of the past forgives everybody and plans something larger for his next venture. The man who is despised and rejected to-day may be envied by everybody to-morrow.

From time to time in politics some one arouses hatred and derision because he refuses to vote for a popular measure. Enemies say that he has dug his grave and friends look as if they feared as much, but the stiff-necked man declares the bill unconstitutional, the Supreme Court holds the same view, his legal reputation is made, and he is respected by old opponents. It may take time for a good book to sail into harbor in face of hostile reviews; a scientific discovery may not at first receive the attention it merits; but the recognition comes. Kepler was told that his contemporaries would never understand the importance of his discoveries, and replied, "I will wait as long for a reader as the Almighty waited for a discoverer." There is a great deal of that spirit in the scientific world. Men who have given their lives to research and who know that their work will last, care comparatively little whether their reputation be contemporary or posthumous. Sooner or later the people who sit in darkness will see a great light, and the man who is always trying to enlighten can wait for the applause. In every branch of science and every school of philosophy there are devotees, earnest and untiring, who before their time of triumph will be despised and rejected of men.

The saint may go to his grave without any laurels and no tombstone may be reared in his honor, nor does he care about such matters. He believes that in due time the righteous shall shine forth as the sun in the kingdom of their Father, and he wishes to be one of that company. It was when numbers were against him, when power was his foe, when false testimony had practically sworn away his life that the face of Stephen shone like the face of an angel. Men of whom the world was not worthy hid themselves in dens and caves of the earth or yielded themselves to the jaws of lions. Unjust suspicions have crowded around some of the noblest characters who ever walked the earth. Some of the best work ever done was done for people who did not know enough to be grateful. Very little can be achieved until one is content that his labors be noted by One who seeth in secret, leaving to Heaven the time and the manner in which they shall be rewarded openly. Actual physical martyrdom is, in the modern world, a rare occurrence, and coarse insults rarely fall from the lips of the cultured. But it is not rare to see people who are underrated; who never, humanly speaking, receive their dues; who carry a great many burdens and get very little gratitude for doing it. In different degrees they are despised and rejected of men.

The ancient prophecy so clearly refers to our Lord that we may forget its innumerable human applications. He who findeth his life shall lose it, and he who loseth his life shall find it. It is also true that he who is impatient for applause will only get a round or so of it, while the actor who plays the best part may be applauded after the curtain falls. Unless the fashion articles praise the social assemblies, people will not go to the expense and trouble of getting up the entertainments. But the work that is of a higher nature than lawn fetes and theatre parties can wait for commendation. If a man finds treasure in darkest Australia he can wait a few months before he organizes a company in London. If a traveller discovers curative plants in the Philippines he may be in haste to send news to the hospitals, but he need not worry himself about the magazine articles in his praise. He who finds the pearl of great price may await the day wherein the Lord of glory shall make up His jewels. The great battles in business, in science, and in self-conquest are won by those who can endure to be despised and rejected of men.

SCHOOLS AND RELIGION.

IN an editorial leader based on British Ambassador Bryce's saying: "Ethical teaching would be far more impressive if based on religion," the Chicago *Inter-Ocean* says:

So Ambassador James Bryce mildly but firmly punctured, with a statement of universal experience, the bubble it has become somewhat fashionable of late to inflate and pursue—the delusion that it is possible to lead and keep human beings in the paths of right without religious faith; without the conviction that there is over and above the thoughts and deeds of men a justice and mercy all-knowing and all-powerful and divine.

We turn the pages of history and we find no state established on what is called "ethics" alone—on rules of conduct which, however commendable and however exalted the minds that produce them, claim for themselves no more than a human authority. The Republic of Plato never lived and never could live, and the ideal states which philosophers, with all their benevolence and wisdom, have tried to found have invariably broken down in the working.

There is an evident human necessity that men should look beyond and above themselves to a Power greater and more perfect than their highest possible ideals of perfection. Without such faith, all human experience proves, men cannot be safe from one another and their baser selves.

The seeming exceptions are unreal. Though a man may live all the days of his life so righteously to human judgments that in his conduct be found no flaw, and yet deny a divine, overruling Power, what does his success prove? Only that, while discarding the forms of faith about him and denying the reality of their foundation, he has taken for himself an individual position under the protection of the institutions reared around him by the faithful. Tolstoi, as a Socialist, lives happily because his family is protected by an anti-socialistic order. His case is an illustration in point.

Because religion is a thing so personal and individual—because it is fundamentally a man's definition of his relations with his Maker and hence a privacy of each soul on which no other soul may force entrance—it has been found inexpedient by Americans for the state to teach religion. . . .

Yet religion must be taught, that humanity may not sink under the weight of its baser side and become worse than the brutes that perish because more intelligent for evil. By the Christian Church, divinely instituted, as all Christians believe, to lift mankind from the animal and lead it to know God, and by Christian parents in Christian homes, must religion be taught.

For without the sanction of religion—without faith that looks beyond and above all human imperfection and injustice to an All-Righteous and All-Merciful Judge by whose divine decrees all wrongs shall be redressed and all griefs assuaged—men have no hope of escape from evil and no light in their darkness.

Only the morals that rest on religious faith can be really good; for none other have the strength that endures; none other can be the morals that wear.

A little measure of grace well employed, and received into a heart willing to be made righteous, is better, far better, than the highest spiritual privileges, when God, in His unsearchable judgments, has vouchsafed them to unworthy persons.—*Keble.*

A TYPHOON IN THE PHILIPPINES.

IN a letter to his father, in Utica, N. Y., the Rev. John A. Staunton, Jr., writes from Sagada, Philippine Islands, of a series of typhoons that recently visited the islands.

"For several days," he writes, "we were cut off from all outside communication, and we still have no telegraphic communication with the coast or Manila. The telegraph and telephone lines were down, all bridges were out in both directions, landslides obliterated the trails on all sides of us, and even the Igorot mail carriers were unable to get through for days with the mail sacks.

"Three successive typhoons have struck us. The first, from the northeast on October 4th, was heavier than any I had previously experienced during my seven years in the islands. This storm lifted the roof bodily off our church buildings, timbers, rafters and all. In its fall the roof carried away the clerestory on one side of the building. It is hardly necessary to say that everything in the church exposed to the fury of the wind and the rain was damaged almost to the extent of entire loss. The force of the wind may be inferred from the fact that a water barrel full to the brim was bodily blown off the flat platform on which it stood in the rear of our house.

"In this first storm, besides the loss of the church building, we suffered heavily otherwise. The thatch roof of our house was blown off in patches and the rain poured in. We could not desert the house, for it contained all the possessions with which we had tried to build up a home. Neither could we protect our goods, for there was no protection to be had. To transfer through the storm to another shelter, books, pictures, and our year's supply of provisions, including damagable groceries, was manifestly impossible. We stayed in the house during the night, watching the ruin of it all, momentarily expecting to see the roof come off entirely, or worse, to find ourselves pinned under the collapsing framework of the house, the posts of which we knew to be rotten.

"Morning came at last, and the sun shone brightly through the uncovered rafters of the roof. During the night many roofs had been damaged. Our house for workmen had entirely collapsed, the posts on which it stood snapping off close to the ground. Before the crash came the occupants of this house had mostly sought shelter elsewhere. But one workman was severely cut on the head by the falling timber. The material of which this house was composed was torn to shreds, and boards from it were picked up a quarter of a mile from the place where it had stood. In this same storm the lich-gate at the entrance of the mission property was blown down and broken up; and reports soon arrived from the neighboring town of Bagnon that our church building there had lost part of the roof, windows had been broken in, and the interior had been completely wrecked.

"We worked four days clearing away wreckage and repairing our roof, and had barely succeeded in getting sheltered again, when on the 9th another typhoon swept over us, this time from the southwest. More damage was done by this storm, but our recollection of details is almost obliterated by the next typhoon, which came from the southwest on the 12th and 13th, and exceeded both the other storms in fury.

"If I have made it appear that the first storm was severe, I can only describe the latter storm by saying that the first was a zephyr in comparison. To attempt to give an idea of its violence is useless. We repeated our former experiences, except that this time we had only damaged property to guard. With calloused indifference we saw valuable books standing in pools of water, sacks of flour becoming paste, colored water from curtains and fabrics running into bedding and clothing. The main doors of our house burst in, tearing the mortising apart. More from the instinct of self-preservation than from hopefulness of the result, we threw our weight against the door during a momentary lull and nailed boards against the opening. One of the panels in the side walls of the house burst in. We pried it back and nailed a beam against it; then with heavy school benches, fastened as diagonal struts from the floor to the side walls of the house, we waited for the storm to expend itself, which it did after eight hours more of fury.

"Indeed there was not much more that the storm could do to us. The rafters had held together, and though they creaked and groaned the wind could not wrest them apart. All the door frames throughout the house were out of plumb, due to the sagging of the framework; but in such a general wreck this fact was of very little importance. Stovepipes were down, but the boys managed to get something cooked on the leeward side of the house, in a stove under an oilcloth. As for the water which flowed in through the again opened roof, we had to let it out by boring holes through the floor.

"Fortunately for us, though this storm lasted for twenty-four hours, the worst fury came during the daylight. The next morning we heard what it had done to others.

"The little stream which, ordinarily six inches deep, flows through the town of Sagada and finds its outlet through the limestone cave at one end of the Sagada basin, had risen during the storm till it formed a lake half a mile long and from 50 to 60 feet deep. The other little stream which flows through the canyon on the east of the mission property had risen till it formed a similar lake of even greater depth and extent. Cautiously creeping out of doors and hanging on to projecting rocks, to keep from being carried off my feet, I had seen on the day of the storm slack water which backed up the valley till clear out of sight. Rice terraces ordinarily fifty feet above the stream bed were entirely submerged. Much of the surface of this quickly formed lake was covered as with a carpet with the floating debris from the rice fields and the forests above. One of our cows, failing to reach shelter, literally had her life beaten out by the storm.

"We learned that in some places houses had been undermined, that in others water had undermined the sides of the mountains till avalanches of earth and rock had come down in which whole clusters of houses had been buried. Fifty-two deaths in our immediate vicinity were reported to us. In Bagnon and Taccon, towns within sight of our house, thirteen persons were killed by falling houses and landslides, and seventeen others were terribly wounded. These, by the way, my wife has had gathered into a house and is caring for, dressing their wounds with such antiseptics and bandages as are still left from those sent to us two years ago.

"The morning after the storm we learned that our three small houses at the mill had been destroyed, that the mill buildings had been damaged and that the workmen at the mill were cut off and out of food. A few days later we learned that all the actual machinery at the mill had been preserved without injury, and at the date of this letter we are again sawing lumber. But it will require months of labor to effect the necessary repairs on the mill buildings and other property. It is impossible to make an accurate estimate of the money loss that we have suffered. Damaged personal property cannot be appraised. Much of it can never be replaced. But I believe that the loss to the mission and the mill will not be less than four or five thousand dollars, not to mention the incalculable amount of energy we have expended here during the last four years to get things running."

A SUGGESTION.

BY A DAUGHTER OF THE KING.

IN the preface to the Prayer Book we find that the list of fast days to be observed by the Church includes every Friday in the year except when Christmas day falls on Friday. Unfortunately, the observance of the day is generally ignored.

Is it not possible that the usual school holiday of Saturday, which makes Friday the end of the school week, and so most opportune for all kinds of entertainment, is one cause of our neglect of the day? Habits formed in school days last, and if Monday were adopted as the weekly holiday by our Church schools, it would be an easier matter for the clergy to urge the proper observance of the weekly fast.

Then would we realize the spiritual benefits to be gained by obedience to our Holy Mother, and thank God for her wisdom in making this provision.

TAKING CHURCHMEN as a body, we have not been manifesting Christ in the world, says the Oregon *Churchman*. The witness-bearing function of the most of the laity, at any rate, has been allowed to suffer atrophy. Our religious life for the most part has become passive. The layman who makes a point of conscience and practice to go to Church once each Sunday thinks himself an exceptionally good Christian. And so, unhappily, he is! For does he not excel the most of his fellows? But such passive testimony will never win the world to Christ. Until men are convinced by lay activity that the proclamation of the Gospel is not a mere professional occupation of a paid priesthood, they will hardly accept the Gospel as "the power of God unto salvation." After the loss of unity among Christ's followers, the greatest hindrance He suffers to-day is the lack of personal witness to Him on the part of the great majority of Christian people.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

OUR LORD OPENS THE EYES OF A MAN BORN BLIND.

FOR THE SECOND SUNDAY IN LENT.

Catechism: X. Duty Towards God. Text: St. John 9:25.

Scripture: St. John 9:1-15; 35-38.

THE dating of this event is not quite certain. It may be connected either with the feast of Tabernacles (7:2), or with the feast of dedication (10:22). In the one case it would be in the middle of October; in the other, it would be about the middle of December. The uncertainty is caused by a question as to the true reading of 10:22. If it should be "at that time" it would be Tabernacles; if "now there took place" it would be Dedication. This difference in reading is caused by a very slight change in the Greek. On the whole the probability lies with Tabernacles. The miracle, then, comes in as illustrating that Jesus is "the Light of the World," as He had just said. If it really was the feast of Dedication, it would still be appropriate, as that feast was known as the "Feast of Lights."

The man was begging (v. 8), but we are not told just where he was. It was customary for such afflicted beggars to be at the gate of the Temple or in its courts. He was probably calling out in loud tones the fact that he had always been blind.

Some pupil may ask what the disciples meant by their question. How could the man have sinned before he was born? The common Jewish explanation would be that unborn babes were supposed to have emotions which might sometimes be sinful (compare Gen. 25:26; St. Luke 1:41-44).

Jesus' answer corrects the mistaken notion that every case of suffering is caused by some special act of sin. Sin is the cause of the suffering in the world. But there is much of innocent suffering. We are members of one family. The whole family has to suffer for the sins of any member of the family. Nor is God the author of evil or of suffering. The whole question of the origin of suffering and of evil is not a profitable one for discussion. With the disciples, Jesus again and again avoided giving an answer (compare St. Luke 13:1-9). He showed that the question to be seriously considered is not where evil and suffering come from, or why they come. The important question is: Since they are here, what is to be done with them? God seeks to abolish evil. Any work which helps to do that is "the work of God." We must seize every opportunity which offers for doing such work.

Herein lies the standard by which to decide what may be done on the Sabbath day. It is lawful to do good on the Sabbath day. To relieve suffering and distress is to claim a share in doing the works of God. As Jesus said on another occasion when the same question was raised, "My Father worketh even until now, and I work." From this work of overcoming evil and relieving suffering, God has not rested and cannot rest. His Sabbath rest from this was only before the entrance of sin into the world. "While it is day" we must work the works of God. The present life and the opportunity which comes with it is fleeting. Every opportunity which offers is too precious to be let slip. There can be no certainty that the same opportunity will again arise. God's best gifts to us come in the guise of opportunities. He gives us the "open door." To enter is ours.

The means of working the miracle are interesting. Jesus made clay and anointed the eyes of the man. There was a popular belief in the efficacy of such treatment for minor eye-troubles. Of course, the healing of such a case was confessedly beyond the power of such a remedy. But Jesus uses the clay to give crutches to the faith of the blind man. He had need of encouragement. To arouse in a moment hope in the breast which had never known hope was no easy matter. Since Jesus was to give him an opportunity to contribute his own share to the working of the miracle, he must have some faith. The healing was made conditional upon his obedience. With this slight help to his faith, he was not found lacking. Being sent, he went.

St. John sees some significance in the fact that Siloam, to which he went, means "sent." In Isaiah 8:6 "the waters of Siloam that go softly" are contrasted with the great Euphrates. The presence of God makes little things of great power. Jesus comes quietly, but what He does shows that He has been sent from God. God is seen to coöperate with Him.

As yet the man had only received his sight. That was a precious gift under the circumstances. But there was still more for him to receive, and without which he would still be "blind." Notice how he is gradually led up to a perfect faith in his Saviour. In verse 11 he merely knows Jesus' name. When a discussion arises as to the significance of the fact that Jesus could do such a wonderful miracle, it sets him to thinking. When the matter is referred to him, he says that He is a prophet (17). In verse 33, he dares speak up boldly and say that He is "of God." As a result of this bold defence of his Healer, he was put out of the synagogue. Then Jesus finds him, and now he is ready to accept absolutely our Lord's guidance and words. When Jesus assures him that He is the Son of God, the man accepts His word. He declares his faith by his action. He worships Jesus. This proves that his acceptance of Jesus' words was not a formal one only. He treated Him as the Son of God. And Jesus accepts his worship, which goes to show what Jesus meant when He said that He is "the Son of God."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

IF ONLY WE WERE ALL AMERICAN CATHOLICS!

To the Editor of The Living Church:

THE article by the Rev. William C. Richardson, D.D., in your issue of February 13th, so interestingly and almost startlingly illustrating the drift toward the Church, recalls one of the most romantic episodes of my ministry, which is not only to the point, but further illustrates the unadvertised way in which we are apt to do our work, and for which reticence we are, in part, to be blamed.

As missionary in the Clearfield region of Pennsylvania, in the year 1886, my headquarters were in Philipsburg, Centre county. My special field was, at first, in Decatur and Morrisdale townships. In the fall of 1886 the Church of the Good Shepherd was built at Ashcroft, in Morrisdale, by the members of the Hale family of "Halehurst," near Philipsburg. This church was built among the stumps. And not far away a good public school house was built. This church and this school have been instrumental, under God, in rearing a generation of good American citizens out of a mixed population of English, Scotch-Irish, Welsh, French, and Belgian people, with others mixed in. Early in my experience in that bituminous coal region I was brought into contact with the French and Belgian families through the instrumentality of the funeral of a little child, whom I was called upon to bury. As none of the family understood English, I went to the Rev. Dr. Francis J. Clerc to borrow his copy of the Book of Common Prayer in French. He made me a present of a copy. This I used at the obsequies in that humble home, where a decent canopy had been reared around the bier, and a lighted kerosene lamp had been placed at the head and another at the feet of the deceased child. The funeral service in French won the hearts of these people, and was our introduction to the whole colony of French and Belgians, all of whom we won, and whose children we trained to the ways of the American Catholic Church. The children were all sent to our Sunday school, and some of the parents became teachers. It was grand to hear these French recite the *symbole des Apotres* with soldierly precision. It stirred the Englishry to a like splendid recital. Often English children and French children were brought to the font at the same time. Then we had a combined English and French baptismal service, intensely interesting to the congregation.

The number of these foreigners, so far as I can remember, in a conservative estimate, was between 100 and 150 persons,

to which must be added others who came over from time to time, and became absorbed into the community.

Now, I was not interested in unlawful proselytizing. When I found that I had a large number of Roman Catholics in my cure, I seriously spoke of the situation to their leading men. I at once found that they had no interest in going to Mass, in one direction four miles, where a Polish priest was in charge, or in another direction where an Irish priest came, from time to time, to celebrate Mass in a school house. This is the reply the patriarch of the colony made to my question: "We have left the old country, we are going to make our homes here. The children will learn English in yonder school house, and they will come to Sunday school in this church. We have nothing to do with those priests."

Visiting at "Halehurst" years afterward, and going, of course, to Ashcroft to see my dear old parishioners, I found a grand fruitage of the seed sown in rough times. For the church and the school house had done a wonderfully uplifting work. The English, Scotch-Irish, Welsh, French, and Belgians had been assimilated into an intelligent American community, and had married and intermarried with entire freedom.

This page of our experience with Roman Catholics has never been written. Perhaps we have been too modest about it. Were these people lost to the Roman Church? Yes, if they will insist on emphasizing the *Roman* to the obscuring of the *Catholic*. But so far as the Roman Church is Catholic, these people and their descendants are hers, for they are ours, and we are Catholics. And so far, ours are hers, and hers are ours. And I seem to see the time when the Roman Church shall be less ultramontane, and more universal, not only in her claims, but also in her charity of manners. Let her, to that end, abandon the chicane of the politician and adopt the gentle diplomacy of the Christian statesman. She needs, like the rest of us, to treat the followers of Christ, whether they "call themselves Christians," or whether they are "so-called Christians," as brothers in Christ. Then the scramble for the sheep, wandering here and there, shall cease, and there shall be one flock and one Shepherd, one Holy, Catholic and Apostolic Church, and One Head and Corner-Stone, the Christ.

Yours very faithfully, FRED C. COWPER.

SONS OF GOD—A CRITICISM.

To the Editor of The Living Church:

IN the issue of February 6th, under the misleading title of "The Virgin Birth"—which may have been a printer's error—Mr. Howard of California discusses in a mystic vein the relation of faith to divine sonship and discovers sundry theological and Biblical difficulties about his subject. But considered from the standpoint of the Church's teaching, as expressed in her formularies (*e.g.*, the office for Holy Baptism and the Catechism) and expounded by her approved theologians, there are no such difficulties either of reasoning or of exegesis as Mr. Howard raises. Mr. Howard himself seems to be aware of this, since he evidently desires in advance to displace the doctrines commonly received among us by terming them "priestly and Churchly intervention" and by demanding a more general acceptance of the idea—common enough, certainly, in Protestant circles—of an immediate and intuitive apprehension of revelation.

Nevertheless, he does not seem to acquiesce entirely in the Protestant explanation of the manner of regeneration, but questions, reasonably enough, whether a man can, by his own act of faith, become a child of God, rather than by a divine act of begetting. In this he reasons quite like a Catholic.

Few Churchmen will agree with Mr. Howard that the evangelists, "St. John in particular," are "involved in style" or "obscure in teaching" on this point; neither will Churchmen agree with him that St. John exposes himself to the misconstruction of seeming to contradict the "self-evident" fact that Christians have all previously had ordinary, carnal generation. If St. John does not seem to mention this fact, surely Mr. Howard can admit that St. John believed that the fact was altogether "self-evident" to his readers!

All the questions raised by Mr. Howard are covered on the first page of the Catechism. Every child in a Church Sunday school has learned that he became in Baptism "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Any different explanation either leads to the Protestant, non-sacramentarian tenet of regeneration by conversion and fiduciary faith, which Mr. Howard seems not to approve of, or else introduces the distinctly Calvinistic idea of a secret election on the part of God whereby some in later life evince sonship by accepting the Gospel and others show no such character. The Catholic Church teaches that *all* the baptized became by their baptism sons of God.

Faith—if I may be allowed a counter-speculation—is *neither* the "means" nor the "sign" (Howard) of the divine operation, but it is the divinely established *condition* under which God is pleased to work. While the Gospels repeatedly record our Lord's assurance that this or that person was saved by his faith, yet in a typical instance (St. Luke 8:43-48) Jesus claims that the efficient cause lay in Himself. ("Virtue is gone out from Me"). To apply this reasoning to the passage quoted by Mr. Howard, St. John says in perfectly simple language that those who accepted and believed on the Name of the Son of God, that is, to those who accepted what the Jews did *not* accept about the Messiahship and personality of the Lord, God gave the privilege of *becoming* (note the *becoming*) the sons of God. How they became so he does not here state, but Church people believe it is by Baptism.

Mr. Howard's curious inversion of the ideas in St. John 3:3, wherein he puts spiritual birth before "entering the kingdom," is as if a man who was explaining human birth to some angel who had imperfect knowledge of us, should say that man is born and enters the human race, and was misunderstood to teach that man is first *born* and then is *qualified to become human!*

Yours sincerely,

Glendale, Ariz., Feb. 10, 1909. THEODORE T. CHAVE.

THE HOUSE OF BISHOPS AND THE BISHOPS.

To the Editor of The Living Church:

THERE are two points at least in which the logic of a recent article in the *Churchman* on the calling by the Presiding Bishop of a special session seems to me to be particularly weak. The first you have in part answered by the marshalling of precedents for his action, but only in part. Is it not pertinent to the *Churchman's* claim that it was unlawful to show that Bishops are dependent as to their powers and authority upon the strict inclusion in canons of mention of every such power or authority? This I think it would be very difficult for it to do.

Next I noted the sarcastic marshalling of figures of your contemporary, in which the "size" of "this Church" is disparaged by the statement that it was gross assumption on the part of this body to claim, as against the rest of the Christian world or even against the total body of Protestant Christians, that it held the truth, in some point wherein it differed from them all; and that it would be sheer impertinence on her part to set up such a claim. Yet her pure faith was once held by so hopeless a minority of the then Christian world that that minority is described as "Athanasius *contra Mundum*." Yet the truth triumphed, not by multitude, but by God's Holy Spirit.

Anent another article in the same issue of that paper, does not its heading, "A Bishop who Does Not Believe in Missions," come perilously near to a criminal libel?

CLARENCE ERNEST BALL.

A CHURCH SCHOOL OF MODERATE TERMS.

To the Editor of The Living Church:

THIS letter is called forth by the letter of Kate Woodward Noble in the issue of THE LIVING CHURCH of February 13th, in which she says that Church people would like to know of the location, standing, etc., of any Church schools with moderate terms of tuition.

While the Hannah More Academy does not offer as low terms as the Moody schools, its charges are only $350 per year, while it ranks as a first-class boarding school, such as usually charges $800. The school authorities are sure it has no equal for the terms. These are moderate because the object is to reach Church people of moderate means. Parents who are looking for a school where their daughters will be surrounded by influences of culture and refinement, where the life is simple and wholesome, where "old-fashioned manners" are taught, such as respect for elders and general courtesy and modesty of behavior, are asked to inspect this school.

Being the diocesan school of Maryland, subject to a board of trustees, it may be relied upon not to be a money-making venture, but an honorable effort to supply the best at the lowest possible cost, and to be a part of the great work of the Church for the training of the future Churchwomen of this land.

February 15, 1909. ANNA L. LAWRENCE,
Principal.

REMOVALS TO KANSAS CITY.

To the Editor of The Living Church:

AT a meeting of the Kansas City Clericus, held February 15th, the undersigned was elected secretary. He asks space in your Correspondence columns to record this fact, because it is hoped that clergy having parishioners removing to Kansas City, ignorant of the location of the parish churches, and thus being unable to issue letters of transfer, will write him about such communicants. The names and addresses of such persons can then be turned over by the secretary to the nearest priest, and it is hoped that this plan will stop some of the loss of communicants who come to a strange city.

I believe that if the clergy of all cities where there are several parishes would take similar action, it would be of great benefit to the Church at large,

Very truly, A. W. FARNUM.

518 Prospect Blvd., Kansas City, Mo.

THE MEMORIAL OF THE CLERICAL UNION.

To the Editor of The Living Church:

FOR the information of your readers I would like to state that the memorial to the Bishops on the subject of depositions was received by the Bishops in council and referred to a committee which was appointed some time ago to consider this very subject. My informant is the Bishop on whose motion the memorial was so referred.

The Presiding Bishop returned the memorial to me, suggesting that it would be better to send it to each Bishop. It was then placed in the hands of the Bishop Coadjutor of Fond du Lac, who is president of the Clerical Union, of which the Catholic Clerical Union of the city of New York is a part.

The only information which has come to me regarding the memorial is unofficial. You have quite effectively disposed of the question as to the right of petition which allows us to memorialize our Bishops, whether as the House of Bishops or Bishops assembled in council, on any proper subject and at any time. That it should have been a question at all, seems very strange.

Neither the memorial of the eleven hundred, nor that of the Clerical Union, assumed for a moment that the House of Bishops can legislate apart from the General Convention. To suggest such a thing is only to becloud the issues.

In both cases the Bishops were addressed on serious subjects, in relation to which each Bishop has a large discretion in his own sphere of responsibility. Having on occasions of grave importance appealed to our Fathers in God, we have the right to expect them to consider patiently and sympathetically the matters laid before them. It is an open secret that the Bishops in council do in reality consider many things affecting the well-being of the Church. I do not believe that they are disposed to disregard any respectful appeals which may be made to them. Certainly it would be a grave injustice for us to suppose that when we ask bread they will give us a stone, or when we ask fish they will give us a serpent.

It is our hope and belief that our Reverend Fathers will seriously consider the gravity of the situation which has called forth these memorials. The present writer feels, out of the experience of many years, that the priests of the Church deserve better treatment than the prevailing system accords them. They do not hold the honorable place which belongs to their office, because there is too little community of interest between them and the Bishops. The two orders are necessary to each other, their priestly office is one and the same, and they must in the end stand or fall together. Respectfully yours,

J. S. MILLER.

A CENTRAL FUND.

To the Editor of The Living Church:

THE Rev. Dr. J. E. Wilkinson suggests a plan by which the income of the country clergy may be increased, viz., the cultivation of a few acres of glebe land.

The suggestion is a good one, but in the meanwhile, supposing such proposition to meet with a favorable reception and to be gradually adopted, what plan shall best provide for the pressing necessities of the present time? "While the grass is growing the horse is starving."

The plan adopted in the diocese of Springfield works more effectively than any that has yet come to my knowledge. It is simply the establishment of a central fund whose treasurer is the treasurer of the erstwhile Board of Missions, now the "Board of Church Extension." All assignments for the payment of the salaries of missionaries are sent to him by the local treasurers. A monthly check is sent by him to the missioner-priest for the full amount to which he is entitled. Travelling expenses are paid, also, by the same official. The result is, every incumbent receives the amount agreed to be paid him in full. The plan is both primitive and practical and works like a charm.

February 20, 1909. HENRY B. JEFFERSON.

THE DRIFT TOWARD THE CHURCH.

To the Editor of The Living Church:

IN the last number of THE LIVING CHURCH, under the head of "The Drift Toward the Church," I notice in 1908 there were "received and ordained" ninety-three; with "applications pending," thirty-six. Do I understand these are all from the ministry of other bodies? The large number prompts me to ask this, as fifty odd was the largest number I had ever seen record of. Thanking you kindly in advance, I am Yours truly,

Newark, Ohio, Feb. 17, 1909. E. S. MILLER.

[Dr. Richardson, to whom the foregoing query was referred, replies: "The number of persons received or ordained in this Church in 1908, as noted in my recent article, was not from the *laity*, but from the *clergy* of the denominations indicated."

THE PRIVILEGE OF PRAYER.

How blessed and how sweet it is,
The privilege of prayer!
To take our sorrows, small or great,
And know that God will share.

The little wants of daily life,
The trials and the cares,
Lose half their weight, and cease to fret
When winged to God by prayers.

The changèd look, the altered tone,
The unkind word or deed;
As arrows wound, yet prayer may bring
A balm for every need.

The things that we may not confide
To kindred or to friends,
God's greater love can understand,
And comfort true He sends.

No want so small, no grief so great,
But we may tell Him all,
He loves to have us draw thus near,
And heeds our faintest call.

Oh, precious armor of our souls,
This privilege of prayer!
It folds us close to God's embrace,
And keeps us safely there.

EMILY M. EVENDEN.

IN THE SERMON that preceded his death by a few hours Bishop Carmichael made this inspiring utterance: "It is oftentimes said that the Church of England can never prosper because of the unhappy divisions that nestle in her rent and torn bosom—a figure of speech and, like many such figures, blood-curdling, but too much so to be harmful. Of course, there were High Church Bishops, Low Church Bishops, a few Broad Church Bishops present in the Lambeth Conference, but I defy anyone that did not know their personal views beforehand to classify them under these headings from the drift of their utterances or written words. These Bishops were there to do God's work, spiritually, ecclesiastically, socially, irrespective of all party bonds, badges, or watchwords, and conscious of the tremendous trust committed to them. That recognition of a "trust" seemed ever to be present—a sense that they were there to preserve intact "the faith once delivered to the saints" whilst seeking to apply it wisely to the needs of modern times. There was also a great, deep sense of the divine reality of the trust that would not permit of the bartering of one iota of it for the gain of popular or personal applause."—*Ontario Churchman.*

CHRIST was among men as He that serveth, by His constant waiting on others in His miraculous goodness. From the beginning of His life to the beginning of His ministry, He abode with His poor and lowly parents, and was subject unto them, and wrought in the carpenter's trade. And from the beginning of His ministry to the end of His earthly life, He went about doing good. He was continually doing something for others, never for Himself. When they came crowding round Him to be cured of their diseases, or to have their souls relieved and comforted, or the evil spirits driven away from them, they were so restless, so many, so importunate, that they sometimes left Him "no leisure, so much as to eat."—*Keble.*

LITERARY

HISTORY AND BIOGRAPHY.

A Short History of Puritanism. A Handbook for Guilds and Bible Classes. By James Herron, D.D., Professor of Ecclesiastical History, Belfast. Edinburgh: T. & T. Clark, 1908. Imported by Chas. Scribner's Sons.

A good, unbiased history of Puritanism is a desideratum. Puritanism, as a religious system, with its Old Testament theocratical ideas and its Calvinistic theology, has been a very decidedly determining factor in the history of the American people. For this reason, perhaps, an historically scientific treatment of it is to be greatly desired. To those who have written about the Puritan, he has been either a saint or a devil. The tendency of a half-century ago was to glorify the Puritans and to claim for them all the good that this country possesses morally and politically. Against this view Dr. Coit wrote his book on the Puritans; a much needed book at the time, but one which presented a necessarily distorted picture.

We were in hopes that in this short history of Puritanism by Dr. Herron we had obtained a treatment of this subject which would be judicial and scientific; but we confess to a great disappointment. Dr. Herron hardly seems conscious of any defects in the Puritan character, and is evidently animated by strong partisan spirit, arising possibly from the fact that he lives in Belfast. He identifies all movements against the Papacy with Puritanism; for this reason he claims as the forerunners of Puritans prior to the rise of the name, the mediævalists, Marsiglio of Padua, and John Wickliffe, a favorite claim of Protestant writers; but both of these men, who revolted against the crystallized scholasticism of their age, would have rebelled against the equally deadening Calvinistic Puritanism which this book glorifies.

The book is well printed and is of a size that is easily handled; we regret, however, that we cannot recommend it to Church readers because of its decidedly partisan tone. H. P. S.

Baldassore Castiglione. The Perfect Courtier. His Life and Letters, 1478-1529. By Julia Cartwright (Mrs. Ady). 12 vols. New York: E. P. Dutton & Co. Price, $7.50 net.

Count Castiglione is known to all students of the Italian Renaissance as the author of "the best book that was ever written upon good breeding," as Dr. Johnson styled *The Courtier* (*Il Cortegious*). First issued from the Aldine Press at Venice in 1528, *The Courtier* was soon translated into all the modern languages and became one of the most popular books in Europe. Many editions of it have appeared. Of *The Courtier* Tasso said: "The beauty of the book is such that it deserves to be read in all ages; and as long as courts endure, as long as princes reign and knights and ladies meet, as long as valor and courtesy hold a place in our hearts, the name of Castiglione will be held in honor." Princes may no longer reign over us, but valor and courtesy still have a place in our hearts. *The Courtier* may therefore well be read by us, not only as a remarkable "document" of the highly polished society of the Italian Renaissance, but as of perpetual value. Seventeen versions of *The Courtier* have appeared in England since the original translation by Sir Thomas Hoby was published (1562), and the book has had a not inconsiderable influence upon English letters.

Students have recognized in *The Courtier* the ideal representative of the golden age of the Renaissance and they have suspected that its author must be a living example of his "perfect knight." Hitherto, however, it has been impossible to obtain very much information about the author in English. In the two large volumes before us, the English reader is enabled for the first time adequately to learn what sort of man Castiglione actually was. The learned and brilliant author of *Isabella D'Este* and other Italian studies presents—largely from the Count's own letters—all the information necessary for a first-hand knowledge of Castiglione. And what a fascinating and illuminating picture of the typical gentleman of the Renaissance these letters disclose! Soldier, statesman, and scholar; employed by Popes and kings on important diplomatic missions; enjoying the favor of such personages as Leo X., Francis I., and Charles V.; always welcome and the frequent guest at the courts of Mantua, Urbino, and Rome; the especial friend of Elizabeth Gonzaga, Bembo, and Raphael—such is Castiglione as he passes before us in these delightful pages. That which was the most remarkable thing about the Count was that amid the intrigue, crime, and lust of his time he should have lived so blameless a life as the writer portrays. He died widely honored and beloved, one of the most striking figures of the sixteenth century. The work is finely printed and profusely illustrated. Among the portraits which the book contains are those by Raphael of the Count, Julius II., and Leo X. There are interesting pictures of Urbino, the place and the palace.

WILLIAM P. DOWNES.

THE YOUNG CHURCHMAN CO. are now American agents for Ethel Romanes' "Appreciation" of *Charlotte Mary Yonge* ($1.65; by mail $1.75); and for *The Life and Times of Nicholas Ferrar*, by H. P. K. Skipton ($1.50; by mail $1.60).

MISCELLANEOUS.

Bhagavad Gita, "the Songs of the Master." Translated, with an Introduction and Commentary by Charles Johnston. Flushing, N. Y.: Charles Johnston, 1908.

Mr. Johnston has given us a remarkably able little book. His translation renders this interesting series of poems into unusually smooth, readable English; and, what is more important, it gives an intelligent idea of the original. The setting of the work is interesting. Prince Arjuna is about to engage in a battle that shall restore to him his rightful inheritance. Yet he hesitates, almost overcome by scruples that do him honor, to shed the blood of his kinsmen who are opposed to him. Krishna, who is one of his allies, urges him on to the contest. The actual historical situation is made the type of the conflict between the still small voice of the soul and the strong forces of the material nature, the passions, the mind, on the field of law. Thus in the course of the argument, many of the central ideas and ideals of the religion of ancient India are given utterance.

One thing detracts from the value of the work—and this is a fault common to most writers on this subject—namely, the ever recurring attempts to put this "scripture" on a level with the Holy Bible. To altogether too many writers, the Bible is only one of "the sacred Books of the East," and even our Lord stands on a level with Krishna and Buddha. This not only shocks our sense of reverence, but it also does serious injury to the Indian thought, by bringing it into comparison with revealed religion. It were certainly wiser to let this ancient Faith stand out as the best exponent of natural religion. Yet, on the whole, the little volume is valuable to students of the Eastern Thought. It is exquisitely printed and elegantly bound. F. C. H. W.

ONE OF THE "richest" series of writings that have attracted notice in recent years has been the series of *A Bishop's Letters* which has been carried through the *Church Times* for some months, and having now been closed, is re-published in booklet form under the editorship of its presumable author, hitherto not stated, the Rev. T. A. Lacey. One pursuing these letters, week by week, in which a shadowy Bishop answers correspondents of every sort and nature in regard to those manifold things that fill up the mail box of a Bishop, and particularly of an English Bishop, can only wish that they might be brought to the attention of the King's advisers in such wise that the author of the letters might be enabled to write real episcopal letters to real aggrieved parishioners and other important personages who communicate with their Bishop. Seldom have we seen so remarkable a series of letters, each of which so admirably and tersely covers its ground. One wishes that the letters of the "Bishop of Airchester" might be adopted as the "Bishop's Ready Letter Writer" in every episcopal palace or other abode of a Bishop.

Though these letters generally are entirely fictitious—one questions whether a single Bishop in the Anglican Communion would be equal to them—it is a pleasure to learn from the preface that "one letter written by Lord Alwyne Compton," late Bishop of Ely, "is here reproduced almost without alteration; I must not," continues the editor, "say which it is; but let the reader look out the best, the most generous, the most truly episcopal—that will be the one." [*A Bishop's Letters.* Edited by T. A. Lacey. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Paper, 50 cents net.]

ANOTHER VOLUME by our old and tried friend, J. Brierly, is before us, entitled *Side-Lights on Religion.* All that Mr. Brierly writes is with the reverent touch that deep problems deserve. He himself seems to be in a perpetual state of perplexity. "Years ago," he writes, "it was the writer's fortune in the course of a brief period to find himself successively in Spurgeon's Tabernacle, in St. Peter's at Rome, and, finally, in the Mosque of St. Sophia at Constantinople." It is the blending of these so divergent emotions that we get in Mr. Brierly's view point. Any thoughtful reader will find much that is suggestive and stimulating in these Side-Lights, which have not, as the title implies, the penetration of search-lights, nor the depth that we connect with the lantern of the adventurous thinker. Mr. Brierly's style, though pleasant, has nothing of the brilliancy of Chesterton, let us say, nor the charming facility of Benson. In his earlier volumes, such as *Ourselves and the Universe* and *Problems of Living*, we feel he displays in shorter essays a happier form. [New York: Thomas Whittaker. Price, $1.40 net.]

IN A RECENT volume, *The Art of Painting in the Nineteenth Century*, Edmund von Mach, Ph.D., recently instructor in the department of the Fine Arts at Harvard, treats respectively of the art of the nations of Europe and of the United States during the past century. In his chapter on American art he views Whistler as the representative of the sublime and spiritual, while Sargent is made to stand for the idea "that the present age has no spirit and worships only material and visual realities" (pp. 111, 112). One wonders whether this is a wholly just judgment. It is interesting to learn that Mr. Sargent's "Hosea" "was painted from an Italian model who was draped for this purpose and had to stand thus for four hours and twenty minutes!" [Boston and London: Ginn & Co.]

LENT.

THE FEAST.

The Lenten road, for greatest as for least,
No highway is, to souls divinely led,
To pace dull-ey'd with melancholy tread,
Like weary slave or over-burthen'd beast.
With meat from heaven, minished or increas'd
As gauged by wills obedient, they are fed;
Celestial viands by the way are spread,
And chief, the holy Eucharistic Feast!

The Father watches as the pilgrims fare,
The Man of Sorrows looks with smile benign.
The Spirit guards, when troublous thoughts annoy:
Thus cheer'd, the labors of the Cross they share.
Through Him who turn'd the water into wine,
And come, true-hearted, to their Easter joy!

Morrisville Pa. RICHARD OSBORNE.

A CUTTER OF STONE.

By MARCIA LOUISE WEBBER.

THE upper end of the quarry shed was deserted save for the tall cutter with the stern face. He hit the shining granite with skilful, steady strokes of the mallet, and seemed not to hear the occasional remarks which were shouted to him above the noise of the shed. As he worked, a slight frown lined his forehead, and more than once he compressed his lips tightly. His manner implied dissatisfaction with his work, and yet it was a beautiful thing that he was making. It was the basin for a fountain, and sloping gradually from the bottom, it spread out in a thin, curving edge along which Douglas Lane was cutting a design of water lilies. There were full-blown lilies, opening buds, and long, graceful stems, twined so cunningly and realistically together that it seemed as if they were real flowers, laid lovingly there by an artist's hand and turned into stone by some Medusa face. The work was almost finished and the stone-cutter was busy with the last cluster of buds, when presently he put down his mallet with a dissatisfied gesture.

"All done, Lane?" called a young man some distance off. He was polishing the slippery length of a column, but his sharp eyes saw all that was going on about him. They called him "Rubber Jim," in the shed; had they known a bit more of the language of books he would probably have been more elegantly known as "Argus-Eyed Jim."

Douglas Lane merely shook his head in reply to the other's question, and wiped the dust from his face with his faded coat sleeve. Then he glanced up at a pile of hewn stone which towered above him a little to the right of his working place. The rock on top looked unsteady and dangerously near the edge.

"'Twouldn't take much to send that over," he muttered.

Except the grind of machinery and steady stroke of mallets, the shed was quiet. The men who worked there did not come for play, and the most exuberant spirits among them could not laugh and joke all day. There were old men with scarred, knotted hands and bent backs, whose lives had been spent since boyhood in the same shed; there were less fortunate ones whose hollow chests and racking coughs told only too plainly what the fine, white stone dust was doing for them; there were young boys, wearing hideous masks to protect their faces, guiding whirring machines over the slippery granite; and there were a few men like Douglas Lane, whose deft fingers and creative minds had placed them in the foremost rank of stone-cutters—those who made the silent granite speak, and wrested from its solid masses secrets of beauty and of art.

Into this scene of shrieking machines, of toiling men, of sweat, and dust, and grime came two people from another world, the world of ease and beauty. An elderly man of erect, dignified bearing, with a keen yet kindly face, was accompanied by a young girl dressed in white with red roses at the belt—a breath of summer in that dusty place. "Rusticators," went from mouth to mouth of the workmen, and one or two, awkwardly conscious of their appearance, attempted to brush the clinging dust from faces and coats.

The frown on Douglas Lane's forehead deepened, for he alone knew that this man was no mere visitor, but was the senior partner in the company that employed him. The days lately had been hard enough with their fierce temptation and brooding discontent. Why should Fate in one of her maddest caprices have brought Kent Patterson that afternoon? Lane worked mechanically, his ears alert to the sounds of approaching conversation.

Suddenly a sweet, girlish voice cried admiringly, "Ah, Daddy, see what an exquisite thing that is!" and Lane was conscious of the fragrance of roses that brushed the air about him.

"Hm-m-m—rather advanced work for this place," replied a surprised voice, and in politeness, Lane was forced to look up, touching his cap swiftly.

"Advanced work! I should think so!" the enthusiastic tones continued. "Didn't you ever try to get a better position?" The tone was not rude, only full of wondering curiosity.

Didn't you ever try! Douglas Lane's mind leaped back to a wild, wet night, about two months ago, when he had paced the sands for hours, crumpling in his hand a letter from Mr. Patterson which offered him a responsible position at headquarters in Boston, on recommendation of the superintendent at Juniper Isle.

The mental struggle had been hard and bitter, but he had been able to return with a composed face to the crippled mother whose sole support he was, who would not have him leave her, yet who flatly refused to leave her island home. Didn't you ever try!

Meanwhile, Mr. Patterson had been watching him closely, and as the man was about to reply to his daughter's question, he said sharply:

"Isn't your name Lane?"

"Yes, sir," responded the other, wondering what was coming.

Mr. Patterson studied the basin intently for some seconds, then said in a musing tone, "I'm Patterson, of the company. Jensen wrote me last April about a man here that he thought capable of filling a vacancy we had at headquarters. I wrote to the fellow, offering him the position on trial, but he refused. 'Twas a peculiar move, because such luck doesn't come to every stone-cutter. I remember that the man's last name was Lane. I'm wondering if you are the man. By the way, that place is not satisfactorily filled yet." He raised his head as he said this and shot a keen look at the other's face, but could read nothing of the tumult that was going on behind those composed features.

Lane was on the rack again. The man's words, with their polite scorn, and the broad hint at the last had undone the work of weeks. Why not accept? Why hesitate longer? He had better take this second chance, for there would never be a third—capable men were showing up every day. He had done his duty faithfully by his crippled mother, and a man could not be expected to sacrifice his whole life—and a life rich with promise—even for a mother like his. A mother like his! Unbidden, and long forgotten, an incident of his boyhood raced through his brain. He had lain near death's door with loathsome smallpox, and his mother, not crippled then, but young and beautiful as this girl beside him, had isolated and exposed herself to nurse him. He lifted his eyes quickly and saw the shrewd ones of the employer and the wondering ones of the girl fixed upon him.

"I know and appreciate the chance you give me." Something tightened in his throat, but the cool voice did not reveal it. "I am very sorry not to accept it. My mother—"

Mr. Patterson interrupted hastily. "Good! Why, man, if it's for no reason than a domestic one, we'll fix things up. Great Scott! Don't you see what you are throwing away?"

A wavering expression of doubt crossed Lane's face. "Well, perhaps—I'm—not sure," he began lamely, when there was a deafening blast near by, and following it came an ominous, grinding noise above their heads. The big rock that Lane had noticed earlier in the afternoon was tottering unsteadily.

The three jumped quickly out of the line of danger, but the delicate basin was in the direct path of destruction. The men in the shed shouted warnings and advice, but the others paid no attention to them, only stood as if hypnotized, watching what was sure to come. The rock gave a great lurch, bounded over the edge, and fell with a thud, missing the frail water lilies by scarcely a quarter of an inch.

A glad cry from the girl broke the momentary silence, and Lane sprang forward with an unwonted light on his face. He examined the work carefully, crying:

"It's not even cracked!" Then he turned to Mr. Patterson. "I'm much obliged to you, sir, but my answer was final. My mother is a cripple and will not leave the island, and she cannot remain without me. Her wish comes before mine."

His employer seemed scarcely recovered from the shock of the blasting.

"But—but," he stammered, "you were just saying you weren't sure."

"More shame to me," responded Lane shortly. "It happens that I've been discontented all day, and your offer came at a bad

time, but that accident seems like a sign straight from heaven. My work was saved for me by a pretty close shave, and I guess that means I'd better stick to it."

Mr. Patterson took his hand in a strong grip.

"May be you're right," he said, "and, by the way, if you ever want a position I think we can find one for you. Come, Miriam."

He turned away and cleared his throat violently as he went.

The girl also held out her hand, and when Lane would have kept back his grimy one, she insisted sweetly.

"Good-bye, and please take these home to your mother."

She thrust the flowers from her belt into his hand, and ran to join her father.

In a few moments the visitors had gone, and the shed seemed as before. The machinery moved regularly, the dust filled the air, and the men coughed, and sweated with their labor. Everything was the same, except where in the debris of one corner a faint, sweet fragrance of roses filled the air, and a man with a smile on his lips carved at the feathery heart of a water lily.

PRINCE ANGLIA.

ONCE upon a time from somewhere came a powerful King, a humble Man, to rule the world by love, in humility and power. Such a ruler the world had never seen before, coming as He did in such a humble way, proclaiming such power! And since He was to be the Ruler of all, He called men to Him, giving them power, without which they could have done nothing, to go to the corners of the earth to teach all men to be His faithful followers. To all whom He chose it was a joyful duty, though often it was hard and discouraging to perform.

Among those whom He chose to rule and represent His Kingdom was Prince Anglia, who was most unfortunate of all. To him was given a small island far away in one corner of the great world, a land of marshes and hills, inhabited by fearless barbarians who lived in caves, where few would dare to go. But with great joy he undertook to fulfil his commission, and by the grace that had been given him, he soon found faithful friends in his dreary realm. For many long years he taught those who by love had been drawn to him. Just as a warm summer breeze causes the leaves to rustle with joy, just so did the hearts of these men leap with hope as the wave of Love passed upon them.

But such a victory was not in store for Prince Anglia. Just as the joy of success was about to be realized, the tide of an enemy crept slowly over the land. The invaders, pushing their way through the dense forests, paddling their long, flat-bottomed boats up the rivers, came in such great numbers that Prince Anglia could in no way hope to resist them. With his small, faithful band he was driven back into the forests and marshes, into the hills and caves. Over the fair and prosperous fields, where once a tiny spark of Love had shone, hovered a gruesome darkness.

The losing of a single battle, however, was not to end in final defeat. From his brother, far over the sea, where splendor and beauty entered, came reinforcements of great strength and animation. Prince Anglia from the high hills could see the band come forth in great splendor. Chanting and singing of victory, they met the Prince, and rejoiced with him and the faithful few about him. With earnest zeal Prince Anglia, with the noble men who so gladly came to aid him, aroused his domain with the Spirit of their True King. With marvellous speed the tidings of the Prince of Peace reached the corners of the dreary land.

Prince Anglia's brother, by whose aid such success had been realized, saw in vain glory the hope of attaching such a desirable province to his own. He was overcome by the pomp and splendor about him, and he attributed to himself powers which rightly were not his. Arming himself in all his glory he crossed the waters, and laid siege to the Prince. The first attack was met with great resistance, for Prince State, who had now become exceedingly powerful, and on whom Prince Anglia leaned for aid, declared with emphatic words, "Prince Anglia shall be free, and hold his rights entire and his liberties inviolate." Nevertheless another battle was lost, and Prince State was forced to subjugation by the enemy.

With the defeat came a change in the character of Prince State, for he proved himself a disloyal friend to Anglia, who had nurtured him from babyhood. During the long period of subjection Prince State allied himself, first to one brother, then to the other. But in this manner he could be a true friend to neither. When, in the name of Henry, Prince State in his gluttonous passion declared himself hostile to the pompous brother across the sea, he took advantage of the powerful armies of Anglia, and united his forces to them.

So the great struggle ensued, two forces with a different purpose in view fighting together a common enemy. And when the smoke of battle had cleared away, there in the clearness of the blue sky, standing firmly on the everlasting Rock of Truth, was Prince Anglia—the Church of England—free!

THE MEANING OF PURITY.

BY THE BISHOP OF VERMONT.

MARRIAGE involves union and fellowship of the whole being. Our bodies with all their organs and functions, as well as our spirits, are created by God. Purity consists not in ignoring the body, but in the subordination of the lower elements of our being, the bodily appetites and passions, to the higher powers of reason and conscience; in the use of all the parts of our nature in obedience to God's regulations and for His purposes. Herein are purity and modesty, in subordination and harmony. That is immodest which dwells on the lower to the ignoring of our higher nature. The higher should penetrate and so raise and spiritualize the lower.

Then, again, the need of plain speaking has been brought home to me by a twofold discovery. I have been appalled to find widespread prevalence of the grossest impurity and immorality—not mere indecency—in connection with some of our public schools, where perhaps it might least have been expected; and then to find how in very large measure this was due to ignorance of the nature of the wrong and of the consequences involved; to the fact that girls from fourteen to seventeen years of age had never received from their mothers a word of warning about dangers and temptations, nor of instruction about the dignity of their bodies—about the sacredness of womanhood.

The mothers, I suppose, would ascribe this silence to modesty. I call it prudishness, and worse; it is a foolish and wicked neglect of a solemn responsibility. Let mothers, to whom the duty naturally belongs, tell their girls what they ought to know about themselves—physiological facts—that show the dignity of the body and the sacredness of its functions, and not leave them to pick up knowledge through evil curiosity, or from bad companions, or from bitter experience.

Teach purity—not impurity. It is quite possible to know too much of evil. There is no need to be familiarized with sin—with what is profane or dishonest, or cruel or unclean. This is the rule I constantly recommend, not to do or allow, to read or listen to, to say or let your mind dwell upon, that which you would be ashamed of one whom you love and respect knowing that you were doing or saying, or reading or thinking about. Be steadfast, hold secure by this true modesty, and let this be your protection. Teach purity, the reverent regard for ourselves, the right uses of the body, and so guard against impurity.

Purity of heart, remember, is an inner temper and disposition, like poverty of spirit. But none can have a pure heart who does not preserve the body in temperance, soberness, and chastity. And if we would preserve the inner citadel we must guard the outposts. The senses are the avenues to the heart.

LEST WE REGRET.

There are records in Memory's chamber
We do not regret,
But, oh, oh! the things we remember
And fain would forget.

Like the image which once a skilled painter
On canvas has set—
Though the Past groweth fainter and fainter
We never forget.

We may try and may fancy we banish
For ever, and yet
The image itself does not vanish
We cannot forget.

Of the Past, then, oh! let us take warning
And wisdom beget:
Record what we shall in the morning
Not wish to forget.

REV. E. H. J. ANDREWS.

NO DECENCY, no goodness towards man will save you, if you are undutiful to Christ.—*Selected.*

Church Kalendar.

✠

Feb. 7—Septuagesima.
" 14—Sexagesima.
" 21—Quinquagesima.
" 24—Ash Wednesday.
" 28—First Sunday in Lent.

Personal Mention.

THE Rev. THOMAS B. BERRY, having assumed the duties of warden of the De Lancey Divinity School, requests all mail for him to be addressed to 60 Park Place, Geneva, N. Y., where he will take residence, March 1st.

THE Rev. F. G. BUDLONG, assistant at the Church of St. John the Evangelist, St. Paul, Minn., has been called to the rectorship of Christ Church, St. Paul.

THE address of the Rev. THOMAS DOWELL PHILLIPPS is Winslow, Ark.

THE Rev. GEORGE GUNNELL has decided to accept the rectorship of Trinity Church, Toledo, Ohio, to which he was recently called.

THE Rev. L. M. A. HAUGHWOUT has resigned his position as Dean of St. Andrew's Theological Seminary in the City of Mexico, and will return to the United States at the close of the present seminary year. He is a member of the Bishop's Council of Advice, and one of the examining chaplains of the district.

THE Rev. GRANT KNAUFF has accepted the Bishop of Florida's appointment as Archdeacon of East Florida. Address: Pensacola, Fla.

THE Rev. JAMES D. MILLER has resigned as curate of the Chapel of the Advent, Baltimore, Md., and will take work at Valdosta, Ga.

THE Rev. JOHN M. RICH has resigned from Trinity Church, Jersey Shore, diocese of Harrisburg, and has accepted work in the diocese of Pittsburgh.

THE address of the Rev. W. P. WILLIAMS has been changed from Denver, Colo., to Oskaloosa, Iowa.

ORDINATIONS.

DEACONS.

KANSAS.—WARREN RANDOLPH YEAKEL, in charge of St. John's, Hiawatha, and formerly an active lay-worker of the diocese of Pennsylvania, was advanced to the Diaconate by Bishop Millspaugh in Grace Cathedral, Topeka, on Sunday, February 21st.

OLYMPIA.—On Tuesday, February 2d, the Feast of the Purification, in Trinity Church, Seattle, by the Bishop of the district, ALLAN PATTERSON. He was presented by the Rev. H. H. Gowen, rector of the parish, and the sermon was preached by the Bishop.

PRIESTS.

MINNESOTA.—On Tuesday, February 16th, in St. Andrew's Church, Minneapolis, by the Bishop of the diocese, the Rev. ALFRED GEORGE WHITE, minister-in-charge. The sermon was preached and the candidate presented by his former rector, the Rev. Stuart B. Purves, rector of Holy Trinity Church, Minneapolis. A large number of the clergy were present from Minneapolis and St. Paul. The Rev. Messrs. C. E. Haupt, G. H. Hills, W. Wilkinson, S. S. Kilbourne and S. B. Purves joined in the laying on of hands. After the service lunch was served to the visiting clergy, the vestry of St. Andrew's and the vestry of Holy Trinity Church, of which latter vestry Mr. White was formerly an active member, and which showed its appreciation of him by presenting him with a handsome private Communion set. Mr. White is a graduate of the class of '08 of the General Theological Seminary, New York.

DEGREES CONFERRED.

GEORGE WASHINGTON UNIVERSITY.—L.L.D. upon the Rt. Rev. ALFRED HARDING, D.D., Bishop of Washington; THEODORE ROOSEVELT, President of the United States (*in absentia*); and CHARLES E. HUGHES, Governor of New York.

DIED.

CAMPBELL. Entered into life eternal, Thursday, February 11, 1909, JAMES CAMPBELL, at his residence, Plainfield, N. J., in the 76th year of his age.

"Peace, perfect peace."

CHANDLER.—H. F. CHANDLER, aged 58, passed to his rest, February 5, 1909, at Chicago, which had been his home for many years. The service was read by the rector of St. Andrew's, of which parish he was a faithful and devoted communicant and at one time vestryman. Interment near Detroit.

"Blessed are the dead which die in the Lord."

HORNER.—Entered into rest, at her home, Oxford, N. C., on February 8, 1909, SOPHRONIA MOORE HORNER, widow of James Hunter Horner, in the 80th year of her age.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun."

LAMB.—Wednesday, February 10, 1909, at the residence of her son-in-law, Hamilton S. Corwin, 189 Glenwood Avenue, East Orange, N. J., in her 80th year, MARIA DE WITT LAMB, widow of Edward Lamb. Funeral service at house, on Saturday morning at half-past ten.

LEWIS.—Entered into rest at Poultney, Vt., February 16, 1909, LIZZIE P. LEWIS, widow of Robert Wardell Lewis, priest, and mother of the late Charles Nash Lewis, priest. *R. I. P.*

MEMORIALS.

JESU, MERCY!

PERKINS.—In thankful remembrance of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28th, 1904, in his 19th year. Of your charity pray for the repose of his soul.

KATHARINE EDITH PHILLIPPS.

Entered into rest, on Sunday, February 14th, at the home of her second son, in Sausalito, California, after a lingering illness, KATHARINE EDITH, beloved wife of Rev. T. Dowell PHILLIPPS. Born in Quebec, Canada, 73 years ago, Mrs. Phillipps was the devoted mother of nine children; six of whom, besides her husband, survive her: Edward L. D., Frank G. H., and H. Godfrey; a married daughter, Mrs. W. P. McGrail; and the Misses Edith M. and Katharine L. Bishop Anderson, assisted by the rector and his assistant, read the burial service in St. Peter's Church, Chicago, at 11 A. M. of Saturday, February 20th. The pall-bearers were clerical friends of Mr. and Mrs. Phillipps. The committal in Graceland was in the family plat, first used for the burial over twenty years ago of their eldest son, Herbert W., and eldest daughter, Helen M., and ten years later another son, George Whitaker, was interred there. All the children, except the eldest, were born at Ottawa, Canada.

Requiescant in pace, et lux æterna luceat eis.

REV. THOMAS R. HARRIS, D.D.

At a meeting of the clergy held in Christ Church, Bronxville, on Tuesday, January 26, 1909, the Bishop of New York appointed the undersigned a committee to prepare a minute in memory of the life and services of the Rev. THOMAS ROBINSON HARRIS, D.D., whose funeral services had just been held.

Dr. Harris was ordained by Bishop Horatio Potter in 1866, and with the exception of three years (1867-1870) he spent his entire ministry in the diocese of New York. For twenty-five years he was the rector of St. Paul's, Morrisania, and from 1887 (for over twenty-one years) he was secretary of the diocese, and from 1905 secretary of the Standing Committee of the diocese. He was also, for a time, warden of St. Stephen's College and a trustee and secretary of the board and of the Standing Committee of the General Theological Seminary, and secretary of the Church Congress. In all these relations, pastoral, official, and educational, he was necessarily brought into intimate relations with a very large body of the clergy and laity, and they all recognized in him the many unusual qualities which these positions of honor and service demanded.

He was a man of wide scholarship and of clear thought. He was exact and orderly in method, with a ready knowledge of all canonical, parlimentary, and legal procedure. He had a rare gift of patience and unremitting devotion to detail. And yet with it all he never became pedantic; he was never the slave of routine, nor tied to the letter of the law, but was always a free man, larger than any task that came to him, with an unfettered judgment and a wise discrimination of the values of things. Thoughtful, courteous, wise, tolerant, the whole diocese will miss him sadly.

Some of us who knew him well found in him the warm hearted, genial friend, modest and sincere, and the devout servant of Jesus Christ and the Church.

He was a brave soldier of the civil war, a Christian hero in his own personal life, bearing without a murmur much physical pain, carrying the sorrows and disappointments that God sent him with serene courage and undaunted faith. He was ready to live and labor here as long as God wanted him, and ready to enter into the rest of Paradise when God called him home.

Resolved, That a copy of this minute be sent to the family of Dr. Harris and be printed in the Church papers.

WM. M. GROSVENOR (*Chairman*),
A. T. ASHTON,
R. S. MANSFIELD,
R. C. HALL,
G. A. CARSTENSEN.

REV. WILLIAM S. COFFEY, M.A.

In the venerable parish church of St. Paul's Eastchester, N. Y., on Sunday, January 24th, the Bishop and clergy met for the burial offices of the Rector, Rev. WILLIAM SAMUEL COFFEY, M.A.

The Bishop appointed a committee to prepare a minute to express the veneration and affection for Mr. Coffey, shared equally by parish, clergy, and diocese. The rector of St. Paul's has been a conspicuous figure in the diocese of New York during a remarkable and faithful ministry.

Born in the City of New York in 1826; receiving his education and a preparation for Columbia College; accepting his high calling for holy orders; and graduating from the General Theological Seminary, class of 1850; ordained in 1851, he became rector of St. Paul's the following year.

Mr. Coffey was a man of strong character; a priest of deep convictions and consecrated habits; and from his attitude in sermons and addresses so often heard by his brethren he could well merit the title of Defender of the Faith. He had a wide influence outside of his Church work.

In the county of Westchester a revered and honored member of the Masonic Fraternity; deeply concerned in civic affairs; with a lifelong interest in historic research, he passed a busy and useful life.

Mr. Coffey deplored the great indifference and carelessness in the keeping of church records, and a few years since offered a resolution in the diocesan convention looking to action by which the clergy and parishes might remedy this evil.

The members of this committee have for years been in close touch with our venerable brother, and from such personal and intimate experience have ever loved and honored him. Only a week before his passing he attended a meeting of the Archdeaconry of Westchester, keeping firm hold of the plough until the last.

And then he was translated; for, like Enoch, "He walked with God and he was not, for God took him." "He lay down in peace and took his rest; for it is Thou, Lord only that makest him dwell in safety."

To his family we would offer our sincere sympathy.

FREDERICK B. VAN KLEECK,
LEA LUQUER,
JOHN W. BUCKMASTER,
CHARLES F. CANEDY,
WILLIAM H. OWEN, JR.

RETREATS.

HOLY CROSS CHURCH, NEW YORK.

A day's retreat will be given in Lent at Holy Cross Church, Avenue C. and Fourth Street, New York, on Saturday, April 3rd. Conductor, the Rev. Father Huntington, O. H. C. Apply to THE ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth Street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

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EXPERIENCED ORGANIST AND CHOIRMASTER desires change, May 1st, or earlier. Brilliant player, expert trainer and director. Churchman. Good opening essential. Address: GRADUATE, care LIVING CHURCH, Milwaukee.

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PARISH AND CHURCH.

THE BRANATH CRUCIFIX. [See cut in THE LIVING CHURCH, February 13th.] Corpus, of Plaster with Old Ivory Finish, 18 inches; Cross Ebonized, 29 inches. Price complete, reduced for the present to $7.00; without Cross, $6.00. Boxing, $1.00 extra. For sale only by AUGUSTUS DAVIES, 93 South Water Street, Poughkeepsie, New York.

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APPEALS.

GALLAUDET MEMORIAL.

The Gallaudet Memorial Parish House to be erected as a facade to St. Ann's Church for deaf-mutes, 148th Street, west of Amsterdam Avenue, to perpetuate the life work of the late Rev. Dr. GALLAUDET. Total cost, $30,000. In hand, $3,000. A donation just received of $5,000, with the pledge of an additional $5,000 if within the year 1909 the balance of $17,000 can be raised. Friends are earnestly asked to contribute. Mr. OGDEN D. BUDD, Treasurer, 68 Broad Street, New York.

AN ACKNOWLEDGMENT AND A PLEA.

The Bishop of Idaho acknowledges $1,350, in answer to his appeal last summer to save the church in Idaho Falls from being sold for a debt. He still needs $2,750. Shall we lower our flag in a town largely Mormon?

St. Luke's Hospital, Boise, started six years ago, is a Church institution. It has taken care of 3,200 people. It needs endowed beds, one for St. Margaret's School, one for our workers, one for the old and the poor. These will cost $5,000 each, but small gifts are also needed for surgical instruments, furnishings, etc.

St. Margaret's School for Girls, Boise, needs a chapel and more class rooms. It is doing a great work among young girls. A site is offered for a similar Church school for boys, but the Bishop feels it unwise to undertake it without a large gift for its establishment without debt.

The work of the Church is progressing well in this new country, but the Bishop needs generous help if the work is to go on with vigor.

Kindly send gifts, large or small, to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

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O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech Thee for Thy ministering servants, apostles, prophets, evangelists, pastors and doctors, now aged and infirm, and no longer able to work as active laborers in Thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of Thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which Thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in Thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

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The Church House, 12th and Walnut Streets,
Philadelphia,
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

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Our Information Bureau would be pleased to be of service to you.

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THE CHURCH AT WORK

OPENING OF ST. THOMAS' CHURCH, SALEM, ILL.

ON SEPTUAGESIMA the new Church of St. Thomas, Salem, was formally opened for worship. The only drawback was the absence of the Bishop, who was obliged to go south the week before. At the opening service, the priest in charge, the Rev. A. A. Cairns, was celebrant, and the sermon was preached by the Rev. Dr. E. P. Chittenden of St. John's Church, Centralia. At 4:30 Evensong was said by the priest in charge, who also preached.

After worshipping in "an upper room" for years, the good people of St. Thomas' mission are rejoicing in a handsome and well appointed stone church, which is a credit to the diocese. A number of memorials have been given, and others are promised. A beautiful altar of red oak, made by the American Seating Co., was given by the Woman's Guild in memory of Miss Mary Georgia Atkin; the altar cross, of brass, in memory of two friends, General Martin and Miss Atkin; and brass altar desk and book by Omar and Helen McMakin, in memory of their grandparents. The Eucharistic candlesticks were given by Miss Nance Martin, and the six cross lights by Daisy Martin and others. The oak hymn board was given through Mrs. Charles McMakin. Both cross and candlesticks were made by R. Geissler, New York. Twin memorial windows are to be in place by Easter.

PAROCHIAL IMPROVEMENTS.

THE WORK on the new stone church (St. Paul's) being erected at Winston, N. C., is progressing in a very satisfactory manner, principally owing to the efforts of the rector, the Rev. H. T. Cocke, and it is hoped that a few more months will see it completed.

THE NEW parish house of St. Paul's Church, Bristol, Pa., was opened on Saturday, February 13th. It is a neat frame structure, costing $5,000 and the main room will seat 350. The basement, which will be used as a gymnasium, remains unfinished.

NOTES OF PROGRESS IN CUBA.

ON FEBRUARY 1st the Bishop of Cuba removed from his "hired house" into the new and handsome home provided from the appropriation from the Men's Missionary Thank Offering. The house is situated in the Vedado, a fine suburb of Havana, and is in a good location there. It is built of reinforced concrete, with heavy walls, sills and rafters of steel, and tiled floors and roof, so that it is quite fireproof, no wood work being used except that necessary for the doors and windows. It is in the Spanish-American style, combining what is best in both. The architecture is very simple. It is surrounded by a high iron fence, on a concrete foundation, with heavy iron gates.

Holy Trinity Cathedral, Havana, and Calvario chapel, Jesus del Monte, Havana, have recently vested their choirs. Holy Trinity, under the direction of Dean Colmore, is carrying on a very large work among the English-speaking people; and the Rev. J. M. Lopez-Guillen, is working among those who speak Spanish.

Calvario chapel, Jesus del Monte, has the peculiarity of having daily matins in Spanish and vespers in English, together with a semi-weekly Celebration in Spanish. Recently the chancel there was enlarged, a rood screen, new steps to the altar, and a Bishop's chair were introduced, thus making the chancel very Churchly. It is interesting to note that the vesper services are said, for the most part, by some of the students of the Theological Seminary, who speak the English lan

guage very well, and that the congregation consists chiefly of Cubans, who are beginning to understand this tongue. Indeed, it is being taught in all the public schools in Cuba, so that in another generation every one in Cuba will be able to speak English.

THE STUDENT ASSOCIATE MISSION.

THE WORK of the Student Associate Mission in the missionary district of Asheville is brought to the attention of Churchmen through the third annual report, just received. Efforts have been made along rather different lines than in previous years, all efforts being concentrated on one place, Glendale Springs, an important mountain settlement, one of the mission stations of the Valle Crucis Associate Mission. A chapel has been located there for several years, but the services had been intermittent and the work had suffered from the lack of permanent helpers. Miss Mitchell, a trained missionary worker, and Irwin Wheeler, a Columbia College man, took up the work last summer, and regular Sunday services were begun, resulting in a greatly increased attendance. The girls and the mothers have been organized by Miss Mitchell, and Mr. Wheeler has looked after the physical and religious interests of the young men. A ten-acre lot is available, and it is desired to erect a small building to use as a mission and settlement house, which is, indeed, a "crying need." The funds for the support of the mission have been collected through private sources.

LETTER OF GREETING TO THE DIOCESE OF WESTERN MICHIGAN.

BISHOP GILLESPIE has issued the following letter of greeting to his diocese, in view of the approaching commemoration of his thirty-four years in the episcopate:

"DEAR BRETHREN:—I have looked forward to commemorating the anniversary of my consecration with you, but as the time draws near I fear that my strength will not allow me to get to the church, and especially to be in the chancel.

"I was consecrated in St. Mark's Church, Grand Rapids, on St. Matthias' day, 1875. By God's blessing I have been enabled for so many years to perform the duties of the episcopate. Three years ago I was relieved by the consecration of a Bishop Coadjutor, whose services have spared me much anxiety, as I have felt that the diocese was not suffering by my illness.

"The Bishops participating in my consecration were Rt. Rev. Samuel A. McCoskry of Michigan, consecrator; Rt. Rev. Charles F. Robertson of Missouri, epistoler; Rt. Rev. Edward R. Welles of Wisconsin, gospeller; Rt. Rev. A. N. Littlejohn of Long Island, preacher; Rt. Rev. J. C. Talbot of Indiana and Rt. Rev. Benjamin Paddock of Massachusetts, presenters; and Rt. Rev. Wm. H. A. Bissell of Vermont. All of these have entered into their rest, and so have all the clergy who participated in the services. They were Rev. Dr. Pitkin of Detroit, Rev. Augustus Bush of Dexter, Rev. Albert C. Lewis of Elk Rapids, Rev. John W. Clark of Ionia, Rev. C. A. Foster of Kalamazoo, Rev. Sidney Beckwith of Grand Rapids, Rev. J. F. Conover of Kalamazoo, Rev. J. F. Bancroft of Hastings, Rev. Volney Spalding of St. Joseph, and Rev. Samuel Earp of Grand Rapids.

"I here desire to express my sincere thanks to the diocese for its liberality and attentions to me in my protracted illness. I ask your prayers in this eventide of my life that it may be light, and that our Father in heaven and our Blessed Saviour may receive me in their everlasting abode. God bless you all and my beloved diocese. "GEORGE D. GILLESPIE.

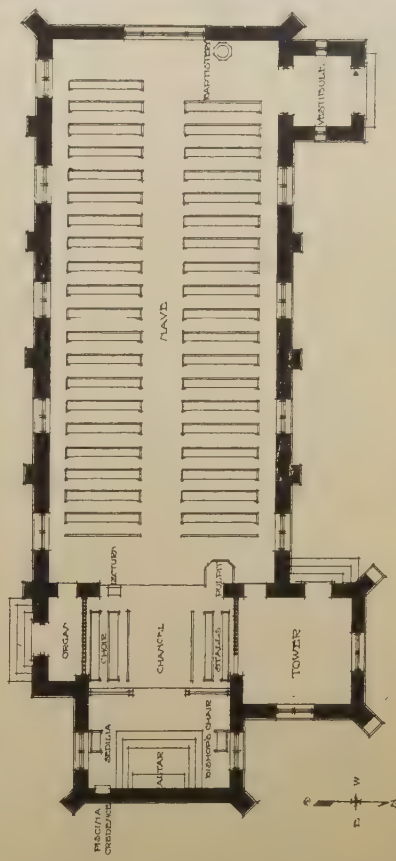
"February 19, 1909."

BISHOP ROBINSON TO ACT FOR BISHOP WHITAKER.

THE BISHOP OF PENNSYLVANIA has returned from Atlantic City, where he has been resting for several weeks in preparation for the operation on his eyes, which will take place in a few days. The Bishop has requested the Right Rev. H. D. Robinson, D.D., Bishop of Nevada, to take his duties and appointments for the next six weeks.

CONSECRATION OF EPIPHANY CHURCH, SEDAN, KAN.

THE CHURCH built for Epiphany mission, Sedan, Kan., was consecrated on February 18th, the services being held in connection with a meeting of the Convocation of the Southeast Deanery. The Holy Eucharist was celebrated at 7:30 A. M. by the priest in charge, the Rev. F. C. Armstrong, thirty-two communicants (nearly every member of the mission) partaking of the Sacrament. A High Celebration followed, at which the sermon was preached by the Rev. Dr. Cyrus T. Brady, who was formerly Archdeacon of Kansas and, as such, priest in charge of the mission.



CHURCH·FOR·EPIPHANY·MISSION
SEDAN KANSAS.
HOWE & HOIT·ARCHITECTS
KANSAS·CITY· MO

The new edifice is of the Tudor-Gothic style and the material used is Ottawa limestone. Portland cement was used for mortar, making the structure practically a monolith. The interior is of southern pine finish.

The open work roof is massively timbered, corresponding to the masonry. The sanctuary and choir together are 15 x 24 and the nave 27 feet wide. It is planned for five or six bays of 14 feet each, with from 250 to 300 sittings. Only four bays have been built so far. The site, a quarter block, containing also a small but new and convenient rectory, was the gift of Mrs. A. A. Loomis, widow of H. W. Loomis, one of the original wardens of the church.

NEWLY ACQUIRED CHURCH OPENED AT MILLERSBURG, PA.

ST. BARTHOLOMEW'S CHURCH, Millersburg, Pa., formerly an "Evangelical" church, was opened for regular services on Thursday, February 17th. Possession was obtained on January 1st, and since that time altar, lectern, pews, etc., have been secured, and other improvements made, and the edifice now presents a Churchly appearance. This has been accomplished largely through the efforts of the Rev. William Dorwart, the minister in charge, and he has been loyally seconded by the comparatively few Church people in the place. There were present at the opening service, the Bishop of the diocese, the Rev. Messrs. Dorwart, Hill, Kilgour, Collins, and Baker. Addresses were made by the Bishop and the Rev. Messrs. Dorwart and Baker. A large congregation was present.

ARRANGEMENTS FOR LENT.

THE FOLLOWING are the subjects of the Sunday night Lenten lectures at the Church of St. John the Evangelist, Philadelphia: February 28th, St. Augustine of Hippo; March 7th, St. Ambrose of Milan; March 14th, St. Patrick of Ireland; March 21st, St. Bernard of Clairvaux; March 28th, St. Francis of Assisi; April 4th, Thomas à Kempis.

CHURCHMEN of Minneapolis are now realizing the great loss as regards downtown services entailed by the removal of St. Mark's Church. For several weeks a committee has been looking for a suitable place for the noon-day services and will try this year holding them in Gethsemane Church, which is now within five blocks of a growing business district.

SPECIAL SERVICES will be held at Trinity Cathedral, Easton, Md., on the Tuesday evenings in Lent, under the auspices of the Brotherhood of St. Andrew. The speakers will be the Bishops of Easton and Delaware, the Rev. Dr. Wyllys Rede, who recently came to this diocese from the Cathedral at Quincy, Ill., the Rev. William A. Coale, and the Rev. C. E. Bettiger of Beverly, N. J.

THE SERMONS on the Wednesdays of Lent at Grace Cathedral, Davenport, Iowa, will be preached by the following clergymen: March 3d, the Rev. S. B. Blunt of Chicago; March 10th, the Rev. W. W. Love of Waukegan, Ill.; Ill.; March 17th, the Rev. E. A. Larrabee of Chicago; March 24th, the Rev. R. B. Nevitt of Henry, Iowa; March 31st, the Rev. R. H. Bell of Des Moines, Iowa; April 7th, the Bishop.

WEEK-DAY preachers at the Church of St. John the Evangelist, Boston, include the Rev. Frank Fitz, who has lately taken residence with the community of St. John the Evangelist, the Rev. Dr. W. H. van Allen, the Rev. Father Anderson, O.H.C., the Rev. Father Tovey, S.S.J.E., the Rev. Charles M. Hall, the Rev. Father Field, S.S.J.E., and the Rev. Father Powell, S.S.J.E. All of these will preach at noon, each one taking an entire week.

AT THE Children's Lenten services in Emmanuel Church, Cleveland, Ohio, this year the instructions are upon the Apostles' Creed. The children's service at Emmanuel has always been an important feature of the Lenten series of extra services, the attendance being large, and it is expected that this year the interest will be sustained as heretofore by the attractive series of addresses which will be made by the rector.

NOONDAY services will be conducted in the Stephenson building, Milwaukee, from February 24th to March 10th, under the auspices of the Brotherhood of St. Andrew. The Ash Wednesday speaker will be Bishop Webb, followed the next day (February 25th) by the Rev. C. H. Linley of St. Stephen's Church, Milwaukee; February 26th, the Rev. E. V. Shayler of Oak Park, Ill.; February 27th, the Rev. A. L. Bumpus of St. Mark's Church, Milwaukee.

AT THE Wednesday evening services during Lent at Christ Church, Hornell, N. Y., the preachers will be: February 24th, Rev. W. C. Roberts of Corning, N. Y.; March 3d, the Rev. Charles H. Boynton, Ph.D., Geneseo, N. Y.; March 10th, the Rev. Edward P. Hart of Rochester, N. Y.; March 17th, the Rev. Louis H. Buisch of Buffalo, N. Y.; March 24th, the Rev. J. W. D. Cooper of Rochester, N. Y.; March 31st, the Rev. Webster R. Jennings of Bath, N. Y.; April 7th, the Rev. A. Sidney Dealey of Canaseraga, N. Y.

AN ARRANGEMENT is made between members of religious bodies in Detroit whereby Lenten services will be held in the Detroit Opera House by the different religious bodies successively, but the representatives of each having full control during the period of its appointment. Thus the Episcopal Church has the week from March 1st to 6th; Congregationalists, March 8th to 13th; Baptists, March 15th to 20th; Methodists, March 22nd to 27th; Presbyterians, March 29th to April 3rd; "Local Clergy" (denomination not stated), April 5th to 10th.

IN CHRIST CHURCH, Elizabeth, N. J., during Lent Evensong will be said on Wednesdays at 8:15 and special sermons will be preached. The Rev. Clarence S. Wood, rector of St. Luke's Church, Roselle, N. J., will give three lectures on "Great Reformers: on March 3d, "St. Paul"; on March 17th, "Savonarola"; on March 24th, "Martin Luther." The Rev. E. B. Nash, rector of St. James' Church, Long Branch, N. J., will preach on March 10th, and the Rev. Charles Townsend, Jr., rector of the Church of the Heavenly Rest, Plainfield, N. J., on March 31st.

NOONDAY Lenten services, which have been held in the Church of the Messiah, in the down-town business district of Baltimore, for the last eighteen years, began on Thursday, February 25th, with an address by the Rev. John Gardner Murray, Archdeacon of Baltimore, and rector of St. Michael and All Angels' Church. The addresses are to be delivered by the clergy of the diocese of Maryland, as well as from Washington and Delaware. Bishop Paret, who is expected home from Winter Park, Fla., the middle of March, will be the preacher on Monday, April 5th. The Rev. Peregrine Wroth, rector of Messiah, will be the preacher at the concluding service on Maundy Thursday.

LENTEN preachers at St. John's Church, Washington, D. C., will be as follows: February 28th, the Rev. Dr. Devries; March 7th, the Rev. J. H. Nelms; March 14th, the Rev. Dr. McKim; March 21st, the Rev. Geo. C. Carter; March 28th, the Rev. E. S. Dunlap; April 4th, the Rev. Dr. R. C. Smith.—ST. JOHN'S, Georgetown, has arranged the following schedule: February 28th, the rector, the Rev. F. B. Howden; March 13th, the Rev. Dr. C. E. Smith and the Rev. George F. Dudley; March 28th, Canon Austin of Jamaica; Palm Sunday, the Bishop of Washington.

SPECIAL preachers at St. John's Church, Jamaica Plain, Boston, Mass., during Lent include (on Wednesdays) the Rev. Murray W. Dewart of Roxbury, Professor Edward S. Drown of Cambridge, the Rev. Edwin A. Clattenburg of Wollaston, the Rev. Reginald H. Coe of Belmont, the Rev. Edward T. Sullivan of Newton Centre, Archdeacon Babcock, and the Rev. William S. Packer of East Boston. The preachers on Sunday evenings will be the Rev. Phillip E. Osgood of Boston, the Rev. Samuel Snelling of West Roxbury, the Rev. George L. Paine of Dorchester, the Rev. Charles W. Henry of Winthrop, the Rev. W. Derves Roberts of Milton, and the Rev. Reuben Kidner of Boston.

THE noonday Lenten services which have been so largely attended will be resumed in Cincinnati this Lent in the Lyric Theatre under the auspices of the Cincinnati Clericus and the Brotherhood of St. Andrew. The following is a list of the speakers:

March 1, 2, the Rev. Dr. William F. Faber, Detroit, Mich.; March 3, 4, 5, the Rev. Walter R. Breed, D.D., Cleveland, O.; March 8, 9, 10, 11, 12, the Rev. John Howard Melish, Brooklyn, N. Y.; March 15, 16, the Bishop of Kentucky; March 17, the Rev. John McGann, Columbus, Ohio; March 18, 19, the Bishop of Kentucky; March 22, the Rev. Jay Johnson Dimon, Mansfield, Ohio; March 23, 24, 25, 26, the Rev. Dr. Beverly Warner, New Orleans, La.; March 29, 30, 31, the Rev. S. S. Marquis, Detroit, Mich.; April 1, 2, the Bishop of the diocese.

NOONDAY services for business people, under the auspices of the Brotherhood of St. Andrew, will be held in the Garrick Theatre, Philadelphia, during Lent, and addresses may be expected as follows:

Ash Wednesday, February 24, the Bishop of Central Pennsylvania; February 25, the Bishop Coadjutor of Pennsylvania; February 26, the Rev. Karl Reiland, Grace Church, New York City; February 27, the Rev. James O. S. Huntington, O.H.C., West Park, N. Y.; March 1-6, the Rev. James O. S. Huntington, O.H.C., West Park, N. Y.; March 8-10, the Rev. David W. Howard, St. Luke's, Norfolk, Va.; March 11-13, the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, Ohio; March 15-19, the Rev. Wilson R. Stearly, Emmanuel, Church, Cleveland, Ohio; March 20, the Rev. H. Richard Harris, D.D., Grace Church, Philadelphia; March 22-27, the Rev. Floyd W. Tompkins, D.D., Holy Trinity Church, Philadelphia; March 29 to April 3, the Rev. Robert Johnston, Church of the Saviour, Philadelphia; April 5, the Rev. William R. Turner, St. Paul's, Overbrook, Philadelphia, Pa.; April 6, the Rev. Stewart P. Keeling, St. Peter's Germantown, Pa.; April 7, the Rev. Charles C. Pierce, D.D., St. Matthew's, Philadelphia, Pa.; April 8, the Rev. Llewellyn N. Caley, D.D., St. Jude and the Nativity, Philadelphia, Pa.; April 9, the Rev. William M. Groton, D.D., Dean of Divinity School, Philadelphia, Pa.; April 10, the Rev. Edwin S. Carson, St. Paul's, Philadelphia, Pa.

Similar services, under the same auspices, will likewise be held at old St. Paul's Church, Third Street, Philadelphia, where the list of speakers will include many of those mentioned above.

SEABURY CLUB LECTURES AT HARTFORD, CONN.

COMMENCING on March 2nd the first of the Lenten Seabury Club Lectures will be delivered in St. James' Church, Hartford, Conn. These lectures will be preceded by a short service. The general subject is "Half Truths and Whole." The names of the lecturers themselves are a great inducement, aside from the natural interests in the topics, which are as follows:

March 2, "The Church, a Human Institution: The Church, the Body of Christ," the Very Rev. Frank L. Vernon, D.D., Dean of St. Luke's Cathedral, Portland, Me.

March 9, "The Bible, Written by Men: The Bible, the Word of God," the Rev. Samuel Hart, D.D., Dean of the Berkeley Divinity School.

March 16, "The Sacraments, Tokens of Christian Profession: The Sacraments, Channels of Divine Grace," the Rev. Charles S. Hutchinson, St. Clement's Church, Philadelphia.

March 23, "Christian Science, False and True," the Rev. Ellis Bishop, Berkeley Divinity School.

March 30, "Spiritualism, etc.: The Communion of Saints," the Rev. William B. Stoskopf, Trinity Church, Bridgeport, Conn.

April 6, "Marriage, a Social Contract: Holy Matrimony, a Christian Sacrament," the Rev. J. O. S. Huntington, O.H.C.

CONTEMPLATED CONSOLIDATION IN PHILADELPHIA.

A MOVEMENT is on foot looking towards the merging of the parishes of St. Andrew's, Eighth and Spruce Streets, Philadelphia, with that of All Saints', which was formerly located at Twelfth and Fitzwater Streets, and which sold its property last October to the congregation of the Greek Orthodox Rite. The rector of St. Andrew's has been called to Trinity Church, Toledo, and has accepted. The Rev. John E. Hill is the rector of the All Saints' congregation, the latter having been seeking a new location since last summer.

IN HONOR OF REV. LLOYD E. JOHNSON.

ON THE EVENING of February 16th the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, Ky., was tendered a banquet by the men of the parish in honor of his eleventh year as rector. The happy occasion was also his fifty-first birthday. All the members of the Louisville Clericus were pres-

ent, as well as prominent laymen from outside the parish. The first speech was made by the Rev. John Mockridge, rector of St. Paul's Church, who gave "A Word of Friendly Advice." He was followed by Mr. William E. Pilcher, senior warden of Grace Church, whose subject was "Our New Church," telling something of the plans of the vestry to erect a new building in the near future. The other speakers were Mr. Edward A. Jonas of Henderson, who voiced "A View from the Outside," and Mr. John Howe Peyton, on "Looking Ahead." The last on the programme was "In Olden Times," by Mr. Charles H. King, who for many years held the office of senior warden, until his removal from the city. All of the speeches were remarkable for the stress laid on the Catholic claims of the Church and of the position taken by Grace Church in the community, both in the past and at present, in upholding these claims. Mr. Johnston acted at toastmaster.

PAROCHIAL MISSIONS.

AT ST. MARY'S CHURCH, Basswood Grove, Minn. (the Rev. Arthur Chard, missionary in charge), a five days' mission was held from February 1st to 5th inclusive, the Rev. C. H. Shutt of St. Peter's Church, St. Paul, being the missioner. The attendance was most gratifying, taxing the seating capacity of the church. The subject of the mission was educative. Basswood Grove is a small hamlet, and an immediate fruit of the mission was seen in the establishing of a Sunday school with an adult Bible class of nineteen persons.

THE REV. I. P. JOHNSON of Gethsemane Church, Minneapolis, has just concluded short missions at New Ulm and Redwood Falls, Minn., and the results were most satisfactory. At Redwood Falls, save on the Sunday, services were conducted in the opera house in order that more could be accommodated, persons being brought in who would not enter a church, and also that preacher and people might be under less restraint.

A VERY successful mission of instruction was held in Republic, Wash., from January 23d to 30th, by the Ven. Henry J. Purdue of Spokane. Every meeting was exceptionally well attended, although the Roman priest had forbidden any of his people to attend, and great interest was shown as the development of the Church was shown on canvas. About 350 slides were exhibited. Many questions found their way into the question-box.

FROM February 7th to 11th a series of doctrinal conferences was held at St. Mark's Church, Waupaca, Wis. There were six conferences in all on the general subject, "The Church and the Sacraments." The attendance was most gratifying, despite the severe weather conditions. The conferences were conducted by the Ven. F. S. Penfold, Archdeacon of Marinette, and the offerings at all the services were given to the missions of the diocese.

A VERY successful mission was conducted at the Church of the Epiphany, South Haven, Mich., during the week ending February 7th, by the Rev. J. W. Bedford-Jones of Emmanuel parish, Petoskey, Mich. A large number of baptisms was a result of this mission, with many adults giving in their names for confirmation at the next visitation of the Bishop.

AT THE Church of the Epiphany (colored), Colorado Springs, Colo. (the Rev. Bryant E. Harman, priest-in-charge), a week's mission was recently conducted by the Rev. G. W. Palmer, M.D., of Emmanuel Church, Denver. Much interest was shown by the colored people and great good has resulted.

A TEN DAYS' mission will be inaugurated on Ash Wednesday at St. Thomas' Church, Washington, D. C. (the Rev. Dr. C. Ernest Smith, rector). The Bishop will close the mission with a sermon on March 7th.

MEMORIAL AND OTHER GIFTS.

SUNDAY, February 14th, a tablet in memory of Col. Le Grand B. Cannon was dedicated in St. Paul's Church, Burlington, after morning service by the Bishop of the diocese. The Bishop paid a fitting tribute to his memory as that of a staunch Churchman, a generous benefactor of the parish and diocese, a man of chivalry and high standing. He also read resolutions of the vestry as an appropriate summary of the deeds and characteristics of Col. Cannon's remarkable life. After the address the tablet was unveiled by D. W. Robinson, senior warden. It is supposed to be the gift of a daughter of Col. Cannon, is of bronze, in an oaken frame, and it is set in the wall on the left of the chancel. Among the many benefactions of Col. Cannon was the gift of $10,000 for the benefit of the aged and infirm clergy of the diocese. He was for fifty years a member of St. Paul's parish, and for twenty-five years a vestryman, and died on November 3, 1906.

CHRIST CHURCH, Green Bay, Wis., has recently received from the rector, the Rev. James F. Kieb, a handsome side altar with a reredos containing a painting of the Annunciation, in memory of a relative and a dear friend. Bishop Grafton has offered a rood beam to the same church and it has been accepted by the rector and vestry.

MR. C. H. CHURCH, a former member and vestryman of Gethsemane Church, Minneapolis, Minn., who recently died in California, where he had for some time made his home, by his will leaves $75,000 in trust to the Bishop of Minnesota, the income to be used for needy and deserving children in the city of Minneapolis.

THE MEMORIAL window given by the Girls' Friendly Society of Christ Church, Hornell, N. Y., in memory of Evelyn Hakes Brown, the founder of the Christ Church branch, will be dedicated at the early service on Easter Day.

APPOINTED ARMY CHAPLAIN.

THE REV. WILLIAM REESE SCOTT, rector of Christ Church, Media, Pa., has been appointed by President Roosevelt as a chaplain in the army, and the appointment was ratified in Congress last week. Mr. Scott is an excellent Churchman and a strong and forceful speaker. He was born in Philadelphia, in the parish of the Good Shepherd, and is a graduate of the University of Pennsylvania and the General Theological Seminary. His first duty was as curate to the late Rev. Dr. Houghton, at the Church of the Transfiguration in New York. He then became rector of St. Peter's, Hazelton, diocese of Central Pennsylvania, and has been for a number of years rector of Christ Church, Media.

DEDICATION OF ST. JOHN'S CHURCH, CUYAHOGA FALLS, OHIO.

THE NEW EDIFICE of St. John's Church, Cuyahoga Falls, Ohio (the Rev. William M. Washington, Ph.D., rector), was dedicated by the Bishop of the diocese on Sexagesima Sunday, February 14th. The first church of this parish was consecrated on July 10, 1836. It was a frame building of colonial or classic type and was torn down in 1907 to prepare for the erection of the new building. The corner-stone of the latter was laid on July 22, 1908, by the Bishop of Arkansas, acting for Bishop Leonard, who was then abroad. The building is of large size paving block, with stone trimmings, and is a very pure specimen of Tudor Gothic. The dimensions of the structure are 33 x 100 feet. The interior is lined with buff brick and the ceiling and other woodwork is stained dark. The pulpit and lectern were built upon the spot in 1835. The services of dedication began with a celebration of the Holy Communion at 7 o'clock, at which the rector was the celebrant. At 9:30 A.M. a second service was held, consisting of Holy Communion and a sermon by the rector on "The Symbolism of the Church." Brief addresses were also made by the Rev. Messrs. Cooke and Avery. At 11:30 A.M. was held a special "Children's Service," consisting of a shortened form of Morning Prayer, with an address by the Rev. Mr. Cooke, who is the president of the Ohio Sunday School Commission. In the evening, at 7:30, the actual service of dedication was held, with a congregation which more than filled the building, in spite of the fact that the worst storm of the winter was in progress. Bishop Leonard blessed the building and its furnishings and preached the sermon. He was assisted by the Rev. George P. Atwater of Akron, secretary of the diocese, and the rector. At this service a thanksgiving *Te Deum* was sung by a chorus choir of 45 voices. The new building of St. John's parish is thoroughly appointed in every way for the dignified maintenance of religious worship, and marks the realization of many years of effort of the present rector and his predecessor and the people of the parish.

HAS DECIDED TO ACCEPT.

IT IS STATED upon good authority that the Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, has decided to accept his election to the Bishopric of the missionary jurisdiction of Wyoming.

FIFTIETH ANNIVERSARY OF CALVARY CHURCH, CONSHOHOCKEN, PA.

CALVARY CHURCH, Conshohocken, Pa. (the Rev. Archibald H. Bradshaw, rector), celebrated the fiftieth anniversary of its existence on Friday, Saturday, and Sunday, February 19th, 20th, and 21st. There were celebrations of the Holy Communion held each morning, and choral Evensong with addresses by visiting clergymen. On Friday evening letters were read from the Bishops of the diocese and addresses were made by the Rev. T. William Davidson, rector of the parish from 1870 to 1872, and the Rev. Herbert J. Cook, D.D., rector from 1895 to 1906, also an account of the building of the church, by Mr. Charles H. Clark, a member of the vestry. Following this service a largely attended reception was held in the parish house under the management of the Woman's Guild. At the Saturday evening service addresses were made by the Rev. W. H. Burk of All Saints', Norristown, the Rev. H. B. Wright of St. Asaph's, Bala, and the Rev. F. T. H. Finn, secretary of the Norristown Convocation. On Sunday evening the sermon was delivered by the Rev. J. Thompson Cole, rector of St. Paul's, Ogontz. At all the services the offerings were devoted to the endowment fund, with the exception of Sunday evening, when liberal contributions were asked for missions. Calvary Church property is valued at $75,000, and the endowment fund before its jubilee amounted to something over $10,000. There are about 500 communicants, and its present rector, who is an active and aggressive worker, came into the Church recently from the Presbyterian ministry.

THE BISHOP WHITE PRAYER-BOOK SOCIETY.

A SERVICE was held in Old Christ Church, Second and Market Streets, Philadelphia, on Sunday evening, February 21st, commemorating the seventy-fifth anniversary of the above venerable organization. The sermon was preached by the Rev. Edward M. Jefferys, rector of old St. Peter's Church, Third and Pine Streets. The report shows that in its seventy-five years' existence the society has distributed 741,062 copies of the Prayer Book and Hymnal, making an average of about 10,000 books a year. This work is done in

forty-eight dioceses and missionary districts and to public institutions and seamen. During the past year alone 9,702 copies of the Prayer Book and 6,172 copies of the Hymnal were distributed.

The idea of forming this useful organization originated at the consecration of Bishop Otey at Philadelphia in January, 1834. The Bishop in his sermon mentioned the need and importance of the Prayer Book as a missionary agency in the new field for which he had been set apart as the shepherd of a scattered flock, the remote regions of Tennessee. The Rev. Dr. DeLancey heartily seconded the Bishop's appeal, and a public meeting was accordingly held on February 18th of that year in Christ Church, at which time the Society was formed. From its very inception its officers and Board of Managers have been composed of clergymen and laymen among the most prominent and active in the diocese. The endowment fund of the society amounts to $52,000, and an effort is being put forth this year to increase this fund to $75,000.

125th ANNIVERSARY OF THE DIOCESE OF PENNSYLVANIA.

AT THE last annual convention of the diocese of Pennsylvania, held in May, 1908, a committee consisting of four clergymen and four laymen was appointed by the Bishop, with authority from the convention to arrange for some proper observance of the 125th anniversary of the first convention of the diocese of Pennsylvania, which was held in old Christ Church, Philadelphia, in the year 1784. The committee, with the approval of the two Bishops, has issued a circular, the same being sent to all the clergy and congregations of the diocese, stating that an anniversary service will be held in Christ Church at 10 A. M., Tuesday, May 4th, when a sermon bearing upon the history of the church since its organization will be preached by the Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School, and the offering at this service will be devoted to the extension of the Church in the diocese. A diocesan mass meeting will be held at 8 P. M. of the same day in Holy Trinity Church, Nineteenth and Walnut Streets, Philadelphia, when it is hoped the Bishop of the diocese may preside and addresses be made by the Bishop Coadjutor and the Bishops of the various dioceses in the state of Pennsylvania, upon the history and growth of their respective dioceses, which 125 years ago were all part of the diocese of Pennsylvania. It is also a part of the plan of the committee to raise at once a fund of $125,000 for Church extension in the diocese of Pennsylvania, of which it is suggested that $50,000 be set aside as an endowment fund for diocesan missions. The clerical members of the committee are the Rev. Messrs. Caley, Garland, Gunnell, and Washburn, and the laymen are Messrs. Bayard, Clapp, Kremer, and Shoemaker. John E. Baird is the treasurer of the anniversary fund.

DEDICATION OF PARISH BUILDINGS AT CLEVELAND, OHIO.

ON THURSDAY evening, February 18th, the Bishop of Ohio blessed the new guild hall and parish house of the Church of the Incarnation, at Marlowe Avenue and East 105th Street, Cleveland, O., of which the Rev. Gerard F. Patterson is the rector. The parish was founded, first as a mission, some twelve years ago, through the efforts of the late Rev. Wemyss Smith, then rector of the Church of the Good Shepherd, Cleveland, for the purpose of ministering to the communicants of the parish who lived in Glenville, as this section was then called. Ten years ago the present rector entered upon his duties as minister-in-charge. In May, 1901, the work had grown to such strength, through the rapid increase of population, that it was admitted as a parish. About a year ago it was decided to move the work to a better and more central location and the present property was bought several blocks distant from the original location. The property is large enough to accommodate a church, parish building, and rectory. On Sunday, September 20, 1908, the corner-stone of the parish house was laid by the Rt. Rev. William M. Brown, D.D., Bishop of Arkansas, acting for Bishop Leonard, who was then in Europe. It is planned to use this building, which is now completed, for all parish purposes until such time as funds are in hand for the church itself. The parish house contains on the main floor a large auditorium, which has been thoroughly appointed for Church services, with choir and clergy robing rooms, lavatories, etc. A finished basement below contains accommodations for the Sunday school, entertainments, etc., being equipped with kitchen, cloak and toilet rooms. In the second story are large rooms for use by senior Bible classes, guilds, the Brotherhood of St. Andrew, and other organizations, and a study for the rector, the last named being located in the second story of the tower which forms the main entrance to the building.

At the benediction service Bishop Leonard officiated, assisted by a number of the clergy from neighboring parishes. Addresses were made by the rector, by the Ven. A. A. Abbott, Archdeacon of the diocese, by the Rev. Wilson R. Stearly, rector of Emmanuel Church, and by the Bishop. A congregation was present which filled the main auditorium and all the rooms connected therewith. At the conclusion of the service an informal reception was held in the Sunday school room in the basement. During the progress of this portion of the programme the rector was summoned to his study, where he was presented with a handsome oak desk and chair, the gift of the chapter of the Brotherhood of St. Andrew.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Bereavement of the Rev. T. D. Phillipps.

THE REV. T. DOWELL PHILLIPPS has been placed in charge of St. Stephen's mission, Winslow, and will also, by request of the Archdeacon, who is rector of the "Helen Dunlap Memorial School," look after its interests, as he is in residence there as its chaplain. Mr. Phillipps was, however, called to Chicago by a telegram announcing the unexpected death on the 14th, in California, of his invalid wife. Immediately after the burial in Chicago on the 20th, he returned to his duties at Winslow.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Rector of Chester Parish Resumes His Duties—Death of Mrs. E. W. Lay.

THE REV. DR. HENRY B. MARTIN has resumed his duties as rector of Chester parish, Chestertown. The doctor recently lost his wife, and his vestry granted him an indefinite vacation, which he used in visiting in Princess Anne, Philadelphia, and the South. He will make his home in the future with his sister, Mrs. A. E. Physick.

MRS. ELIZA WITHERS LAY, widow of the Right Rev. Henry Champlin Lay, first Bishop of Easton, died in Baltimore on Friday night, February 19th. She maintained good health up to the preceding Sunday, when she contracted a severe cold, which developed into tonsilitis and gradually became worse until the end. Mrs. Lay was born at Sherwood, Lunenburg county, Va., the country home of her parents, Mr. and Mrs. Roger B. Atkinson, on January 8, 1827, and celebrated her 82nd birthday anniversary only a few weeks ago. She attended school in Petersburg, Va. At the time of their marriage, her husband was rector of the Church of the Nativity, at Huntsville, Ala. Later he was made Missionary Bishop of the Southwest, and they lived in Portsmouth and Little Rock, Ark., until 1869, when he was translated to the diocese of Easton. She was a niece of Bishop Atkinson of North Carolina. Mrs. Lay is survived by three sons, Mr. Henry C. Lay of Telluride, Col.; the Rev. George W. Lay, rector of St. Mary's School, Raleigh, N. C.; and Mr. Beirne Lay, a master in St. Paul's School, Concord, N. H. The remains were laid to rest beside those of her husband in Spring Hill cemetery, Easton. R. I. P.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Success of the Episcopate Endowment Fund—Services Resumed at St. Michael's, North Fond Du Lac.

THE EFFORT to increase the endowment of the episcopate in honor of Bishop Grafton's anniversary is meeting with almost universal acceptance. Mr. Harry B. Sanderson, a candidate for holy orders in Fond du Lac, is visiting each parish and mission and is securing pledges for this purpose. It is hoped that at the meeting of the diocesan Council on June 8th the endowment will be completed, and the parishes and missions will be relieved from further assessments for the Bishops' salaries.

ST. MICHAEL'S CHURCH, North Fond du Lac, has been closed for a time on account of extensive repairs on the edifice, and the building of a new guild hall adjoining. Services were resumed on February 14th by Brother Joseph, O.S.B., lay reader under Archdeacon Rogers, who preached in the evening to an excellent congregation. Canon Sanborn of St. Paul's Cathedral preached on the evening of February 21st. Some of the Sisters of the Holy Nativity are also working in this mission. The whole plant is the gift of Bishop Grafton and is entirely free from debt.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Meeting of the Laymen's League—Brotherhood Meeting at Calvary Church, Louisville—Other Items.

THE FEBRUARY meeting of the Laymen's League was held at Christ Church Cathedral, Louisville. After the regular business meeting the men present listened to an interesting address by the Rev. Edmund A. Neville, rector of St. Paul's Church, New Albany, Ind., on the Pan-Anglican Congress in London last summer, Mr. Neville having been a delegate from the diocese of Indianapolis.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew met Friday evening at Calvary Church, Louisville. Full reports were made of arrangements and speakers for the noonday Lenten services for men held in the Board of Trade building, after which the Rev. John Mockridge, rector of St. Paul's Church, spoke on "The Brotherhood and the Boy." Bishop Woodcock also made a brief address.

A CHAPTER of the Knights of King Arthur has been formed in the Church of the Advent, Louisville, under the name of "Advent Castle," with Mr. Samuel R. James, one of the vestrymen of the parish, at its head. This is the only chapter of this order in the diocese and much interest is being manifested in it.

THE REGULAR quarterly meeting of the Executive Board of the Woman's Auxiliary was held at Grace Church, Louisville. All of the local branches were represented and are to take part in the united Lenten work for the Shoshone Indian School at Wind river, Wyoming; and for St. Mark's Hospital, Salt Lake City, many branches reporting the work begun and well under way. The report of the special committee appointed at the annual meeting to draft a constitution was received

favorably and it is expected the constitution will be ratified and go into effect at the next meeting.

KANSAS CITY.
E. R. ATWILL, D.D., Bishop.

Personal Mention.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church, St. Joseph, made the principal address at the Lincoln centennial celebration of the G. A. R. and related patriotic societies of St. Joseph, on February 11th; and on Sexagesima Sunday, in Christ Church, preached the annual Washington's birthday sermon to the Sons of the Revolution and other societies of that group.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.

In Memory of Abraham Lincoln—Retreat for Diocesan King's Daughters.

ON SATURDAY, February 12th, at noon, a special service was held in Christ Church, Clinton and Harrison Streets, Brooklyn, in memory of Abraham Lincoln. After a short service the Rev. William De Forrest, rector, read a poem by Walt Whitman; David Bispham sang solos, and Dr. St. Clair McKelway delivered an address.

UNDER the auspices of the Daughters of the King of the diocese a day's retreat will be given on Tuesday, March 9th, at St. Ann's Church, Brooklyn, to be conducted by the Rev. J. O. S. Huntington, O.H.C.

MARYLAND.
WM. PARET, D.D., LL.D., Bishop.

Lectures to Sunday School Teachers—Special Service for the Bishop's Guild at Emmanuel, Baltimore.

THREE LECTURES are to be given in St. Michael's parish house, Baltimore, under the auspices of the Committee on Instruction of Teachers in the Sunday School Institute of the diocese on March 1st, 2nd, and 3rd. The purpose of the series is to present, as objectively as possible, the actual teaching of a class—practice, rather than theory. The lecturers are to be Miss James of St. Michael's; Miss Wallace of the Church of the Holy Apostles, Philadelphia, and the Rev. Scott Kidder, rector of Severn parish, Md.

A SPECIAL service for the Bishop's Guild of Maryland was held in Emmanuel Church, Baltimore, on Sunday evening, February 21st. The preacher was the Rev. W. A. McClenthen, rector of Mount Calvary Church, Baltimore.

MASSACHUSETTS.
WM. LAWRENCE, D.D., LL.D., Bishop.

Sketch of Trinity Parish, Bridgewater—Rev. Dr. Mann Addresses Sunday School Teachers—Parochial and Personal Notes.

RECENTLY the first edifice occupied by Trinity parish of Bridgewater was destroyed by fire. The building was more than 100 years old. The parish, it is interesting to note, was organized in 1748 under the auspices of the Society for the Propagation of the Gospel, and a simple, unpretentious building was erected. This building was disposed of later, when the parish built a new church. The present edifice, more in the middle of the town, is the third church.

AT THE annual diocesan missionary conference of Sunday school officers and teachers, held in Trinity parish hall, Boston, "The Purpose and Method of Missionary Instruction in the Sunday School" was the subject of an address by the Rev. Dr. Mann of Trinity Church, Boston. Others who spoke were the Rev. Samuel S. Drury, Miss Laura Fisher, Professor Philip M. Rhinelander of the Theological School, and Mr. James J. Greenough. It was especially significant that the attendance numbered more than 400 teachers.

THERE WILL be a special meeting of the Archdeaconry of Boston at St. Paul's Church, Boston, on the afternoon of March 9th, at 4 o'clock, to which the public is cordially invited. Bishop Lawrence will preside and the speakers will include the Rev. Messrs. S. S. Drury, W. J. Dixon, A. B. Shields, W. S. Packer, A. W. Sundelof, and Thatcher R. Kimball, all of whom will be limited to five minutes. Lay speakers will include Stanton H. King of the Sailors' Haven, Charles P. Deems of St. Mary's House for Sailors, and Samuel F. Jones of the Church Rescue Mission. This meeting will take the place of the annual archdeaconry session, which usually takes place early in June.

THE REV. CHARLES A. MEADER, rector of St. John's Church, Taunton, has been invited by the Bishop of Rhode Island to become a missionary in that diocese and he now has the matter under consideration.

DURING Lent the Rev. Louis De Cormis, LL.D., of Cambridge will take the services on Sunday at the Church of Our Saviour, Middleboro. Among the visiting priests will be the Rev. D. B. Matthews of Brockton, the Rev. Chauncey H. Blodgett of Fall River, the Rev. Charles A. Meader of Taunton, and the Rev. H. H. Ryder of Nantucket.

AT A MEETING at the Church of the Messiah, Boston, of the western branch of the Sunday School Union, comprising Longwood, Brookline, the Newtons and Wellesley, an interesting and informing address was given by Miss Helen E. Newell of Newton Highlands on "How I Prepare My Lessons." In the evening there was a discussion of the syllabus of instruction on missions recently issued by the Diocesan Board of Education.

A HISTORY of the parish of St. James', Cambridge, being a posthumous work of the late rector, the Rev. Dr. Edward Abbott, is shortly to be issued and probably will be ready about Easter. In it will be the memorial sermon on Dr. Abbott preached by the Rev. Dr. Chambrè of Lowell.

UNDER the auspices of the St. Thomas' Church, Somerville, a new mission and Sunday school have been started in the eastern part of Somerville. The first Sunday forty-eight children attended the school and at the service there were 125 persons. Archdeacon Babcock, the Rev. A. H. Kennedy, rector of St. Thomas', and Mr. John P. Scott made addresses.

MICHIGAN.
CHARLES D. WILLIAMS, D.D., Bishop.

Rector of Grace Church, Detroit, for 25 Years—Meeting of Detroit Convocation—Diocesan Notes.

THE MEMBERS of Grace Church, Detroit, celebrated the twenty-fifth anniversary of the rectorate of Rev. Dr. John McCarroll on the evening of February 15th by a meeting in the church hall. Bishop Williams in an address highly commended Dr. McCarroll for his untiring work. The senior warden, C. H. Chandler, with an appropriate speech presented to him a purse containing $500, $25 of the amount being in silver, to represent the anniversary, and another vestryman, Joseph Harris, presented the rector with $100. Regrets at not being able to be present were made for the Rev. S. W. Frisbie, who extended congratulations.

THE DETROIT CONVOCATION met in St. Stephen's Church, Thursday, February 18th, Dr. John McCarroll, dean, presiding. Interesting discussions took place on "The Transfer of Communicants," "Sites for New Missions," and "The Duty of the Church to the Downtown Sections of the City."

SATISFACTORY progress is being made in the parishes and missions at Caro, Otter Lake, Lapeer, Dryden, and Vassar, under the direction of the Rev. W. R. Blachford. The grant from the Board of Missions has been reduced $200, of which Lapeer gives $150. Two branches of the Woman's Auxiliary have been started and a third branch is to be formed in the near future.—THE seating capacity of Christ Church, Hagensville, has recently been increased.

MILWAUKEE.
W. W. WEBB, D.D., Bishop.

Lenten Sermons and Addresses at All Saints' Cathedral.

THE SUNDAY evening preachers during Lent at All Saints' Cathedral will be the following: February 28th, Rev. Frederick Ingley of Kenosha; March 7th, Rev. Walter G. Blossom of Racine; March 14th, Rev. Dr. William F. Shero, warden of Racine College Grammar School; March 21st, Rev. Addison A. Ewing of Madison; Passion Sunday, Very Rev. Dr. Barry, Dean of Nashotah House; Palm Sunday, the Bishop of Milwaukee. Fridays at 4:30 Dean Barry will give a course of meditations on "The Fruits of the Spirit," as follows: February 26th, "The Spiritual Life"; March 5th, "Love"; March 12th, "Joy"; March 19th, "Peace"; March 26th, "Long-Suffering"; April 2d, "Gentleness."

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NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Hack Drivers Discourage Sunday Funerals.

A PAPER is being circulated by the hack drivers in Elizabeth, asking the clergy to use their influence to discourage Sunday funerals. The number of signatures seems to indicate that every minister in the city has signed and pledged himself. The drivers claim that they have a right to Sunday as a day of rest. It rests upon the clergy to see that they get it.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Diocesan Meeting of the King's Daughters at Cleveland—Rev. Dr. J. H. Hopkins at Sandusky—Other Items.

THE TWENTY-EIGHTH meeting of the diocesan Assembly of the Daughters of the King of the diocese of Ohio took place on Wednesday and Thursday, February 17th and 18th, at Grace Church, Cleveland. On Wednesday evening the delegates attended Evensong and meditation conducted by the Rev. R. M. Church, rector of St. John's Church, Cleveland, and on Thursday morning a celebration of the Holy Communion, with sermon, by the Bishop. At the business meeting which followed, four interesting papers were read, the regular business of the Assembly was transacted, and an encouraging and instructive address was made by the Rev. William Bubb of Grace Church, Cleveland.

THE REV. JOHN HENRY HOPKINS, D.D., secretary of the Fifth Department, visited Sandusky on February 20th and addressed a joint meeting of the women of Calvary and Grace congregations in Grace parish building. He dealt with the duty of every communicant to parish, diocese, and the whole family of the Church. Mrs. Hopkins addressed the gathering upon the life work of Miss Sybil Carter, who so freely spent herself for the betterment of the Indian women in various sections of this country.

EXTENSIVE repairs have been recently made to the pillars that support the floor of Grace Church, Sandusky. Investigation proved that they were greatly decayed through dampness and stone bases were substituted for the insecure timbers. An arbor day has been decided upon for the pupils and teachers of Grace Sunday school. The church fronts upon one of the city parks, but the church grounds are devoid of shrubs and plants and compare very unfavorably with the adjoining parkland. A date will be selected in the early spring and an earnest attempt made to atone for past neglect.

THE OHIO Chapter of the American Guild of Organists, which was organized last November, is giving a series of organ recitals in Cleveland, during the months of February, March, April, and May of this year. The first recital was given at Trinity Cathedral, by Dr. George W. Andrews, on February 1st.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Old Christ Church, Philadelphia, Again Endangered — Pre-Lenten Service of the Clerical Brotherhood—The Bishop's Appeal for All Souls' Church for the Deaf, Philadelphia—Other Diocesan News.

OLD CHRIST CHURCH at Second and Market Streets, Philadelphia, was again endangered by a fire which caused a $50,000 loss at a near-by clothing house on February 19th. Fortunately, through the efforts of the firemen, the church was not damaged.

THE PRE-LENTEN service of the Clerical Brotherhood was held at the Church House, Twelfth and Walnut Streets, Philadelphia, on February 22d at 9:30 A.M. The Bishop Coadjutor made an address and celebrated the Holy Communion.

THE BISHOP has sent out a pastoral letter to the clergy and congregations of the diocese, asking for offerings in all the churches on Ash Wednesday in behalf of All Souls' Church, the mission to the deaf, on Franklin Street near Brown, Philadelphia. In the appeal it is stated that during the past year it has been necessary to borrow $1,200 to carry on the work, so it will be seen that increased offerings are needed to carry on and further this important work.

ON THURSDAY last sixty-four ladies met at the Bellevue-Stratford Hotel in Philadelphia and organized a Philadelphia chapter of the Daughters of St. Mary's, they all having been graduates from St. Mary's Hall, Burlington, N. J., from the year 1852 to 1908. The Rev. John Fearnley, rector of the school, was present and made an address, stating that at present there were 700 living graduates of the school, which was organized in 1837 by the late Bishop Doane of New Jersey. Local chapters of the alumnae are being formed in several of the large cities.

THE REV. GEORGE ROGERS, formerly rector of St. George's Church, West Philadelphia, has returned to his home from the Jefferson Hospital, where he has been confined for three months past, from the effects of a successful operation.

THE WIDOW of the Rt. Rev. Wm. Bacon Stevens, fourth Bishop of the diocese, is lying quite ill at her Walnut Street residence in Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Three Years of Progress at Tarentum.

ON SUNDAY, February 14th, the Rev. F. S. Gray celebrated his third year as rector of Tarentum and Freeport. During his ministry the church building at Tarentum has been enlarged and improved at a cost of over $4,000. The greater portion of this has been paid by members of the congregation. The work shows a healthy advancement, and the

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This work is not a constructive statement of the doctrine of the Atonement; it is a critical and historical study of the claim that the Reformation dogma is the Catholic doctrine. As this has long been regarded as the test of orthodoxy, and has been in a multitude of instances a painful obstacle to faith, the evidence that it is absent from the ancient and patristic teaching is offered as a useful apologetic, which may clear the way for a simpler, more rational, and more Scriptural expression of the redemptive work of Christ.

THE PHILOSOPHY OF REVELATION

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In these lectures on the Philosophy of Revelation the author seeks to exhibit the indispensableness of a supernatural revelation for the construction of a plausible world-view.

☞ A list of books for Lent, 1909, will be sent to any address upon request.

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number of communicants is three times that of three years ago. There is now a weekly and holy day celebration of the Blessed Sacrament. As the town is rapidly growing, the outlook for the Church in every way is most encouraging.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Funeral of Congessman Granger.

THE FUNERAL of the Hon. D. L. B. Granger, the news of whose death, with a biographical sketch, was printed in THE LIVING CHURCH last week, took place at St. John's Church, Providence, the body having been brought from Washington, escorted by Congressmen Capron of Rhode Island, Howard of Georgia, Hughes of New Jersey, O'Connell of Massachusetts, Smith of Arizona, Reeder of Kansas, Charny of Indiana, and Senator George Peabody Wetmore of Rhode Island. The church was crowded with mourners, the state, the city, the professions, societies, and clubs, and crowds of friends, rich and poor, all anxious to pay their last respects, esteem, and affection. Bishop McVickar read the lesson, other parts of the service being rendered by the Rev. Lester Bradner, Jr., Ph.D., rector of the church, the Rev. Ellery I. Wilcox, curate, and the Rev. George McClellan Fiske, D.D., rector of St. Stephen's Church, Providence. The choir of All Saints' Church rendered the music.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Indebtedness on Christ Church, Carlyle, Wiped Out.

AT CHRIST CHURCH, Carlyle, on Septuagesima Sunday, the priest in charge, the Rev. A. A. Cairns, announced to the congregation that all indebtedness upon the church was now fully wiped out, the last payment on the debt being a gift of $400 from the American Church Building Fund Commission. Four years ago, when the former church was utterly destroyed by tornado, very few thought it would be possible to rebuild, the congregation being small and having no wealthy members. But in less than a year the present handsome little church was built and ready for use, and in less than three years all indebtedness upon the building has been paid. The paid-up mortgage was laid upon the altar and all joined in singing the Doxology.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Personal Mention.

THE FIRST anniversary of the rectorship of the Rev. J. H. Nelms of Ascension Church, Washington, was observed February 19th.

THE BISHOP of Western New York and the Bishop of Lexington were in Washington last week. Bishop Walker remained over Sunday and preached in the morning at St. Thomas' Church.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Pre-Lenten Service at St. Peter's, Springfield —Notable Laymen's Banquet at Worcester.

THE CLERGY of the diocese attended a pre-Lenten service in St. Peter's Church, Springfield, Tuesday, February 16th, on the invitation of the Bishop. At the celebration of the Holy Communion at 11 A. M. Bishop Vinton officiated. Nearly forty clergymen, most of them in vestments, knelt at the altar rail to receive the Body and Blood of their Lord. The Bishop's sermon was listened to with deep interest, as was also his informal heart-to-heart talk after the Communion service. A bountiful luncheon was served at the Bishop's house.

THE LAYMEN of the four parishes of Worcester united in a banquet at No. 44 Front Street on Thursday, February 18th, 254 representatives of the clubs being present. Among others present were Bishop Vinton, the Rev. Dr. van Allen of Boston; De Witt Clinton, city treasurer, and Reginald Washburn, besides many of the clergy and prominent laymen of the city. Bishop Vinton was the principal speaker. He advised those present "not to be content with what you have in your own congregation. You are members of a Church where the church is yours. We have problems before us that challenge our best strength and energy. We have the problem of the city, of the foreign population coming among us, of the social settlement—not the settlement of the slums, but the social settlements of the weazened little hilltop communities that have been robbed of their strength," and also referred with pride to the history of the Church. De Witt Clinton urged the men present to take an active interest in municipal affairs as a means of salvation for the city. Mr. Washburn spoke of the valuable work being done by the Boys' club, and declared that one of the most important features of the development of the city was the saving of the boys. Rev. Dr. van Allen, after telling a number of humorous stories, said that the most important of all the questions before the Church at the present time was the question of Christian unity.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Third Anniversary of Bishop-Coadjutor McCormick's Consecration—Other Items of News.

BISHOP MCCORMICK celebrated on February 14th the third anniversary of his consecration, taking all the services in the pro-Cathedral on that day. Many tributes of remembrance were sent in to him from various parts of the diocese. The statistics for the past year show a great amount of work accomplished within the diocese and a large number of visits made to neighboring dioceses for special sermons and addresses.

THE WORK at the pro-Cathedral, Grand Rapids, starts out promisingly under the direction of the new dean, the Rev. Roger H. Peters, recently of Kalamazoo. On the evening of February 17th large numbers of his congregation turned out to greet him at a reception held in the parish house in honor of himself and Mrs. Peters.

THE REV. C. G. BRADLEY, recently of St. Mark's parish, Grand Rapids, has become *locum tenens* of St. Luke's, Kalamazoo, until a new rector is secured.

THE REV. JOHN H. FERINGA of Muskegon, who was recently ordered deacon, will assist

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CANADA.

Miscellaneous News Notes from the Various Dioceses.

Diocese of Montreal.

BISHOP FARTHING cancelled all his engagements for Sunday, February 14th, as he had to go to Toronto to be present at the funeral of Mrs. Farthing's father, Mr. J. C. Kemp of Toronto, who died February 12th. He was for many years a devoted member of St. Thomas' Church, Toronto, and was a brother of Mr. David Kemp, secretary-treasurer of the Synod of Toronto.—EARL GREY, the Governor General of Canada, with the Countess and their suite, attended morning service on February 14th, at the Church of St. John the Evangelist. The party was received at the church by the wardens. The Rev. Arthur French preached the sermon.

Diocese of Rupert's Land.

A VERY large number of people were present at the funeral of the Rev. Canon Burman of St. John's College, Winnipeg. His body was laid to rest in the churchyard of St. John's Cathedral. Archdeacon Matheson, Dean Coombes and a large number of the clergy took part in the service.—THE REV. W. P. REEVE has been appointed rural dean of Brandon, by Archbishop Matheson. Mr. Reeve is rector of Brandon.

Diocese of Ontario.

THE REV. H. H. BEDFORD-JONES and Canon Starr have been appointed clerical representatives of the diocese upon the Sunday School Commission, by Bishop Mills. Bishop and Mrs. Mills have gone to the Pacific coast and will be absent about a month.

Diocese of Saskatchewan.

THE new St. George's Church, Marshall, was consecrated by Bishop Newnham on Feb. 1st. The previous day he dedicated St. Luke's at Northminster, which has been enlarged. The Bishop also consecrated All Saints' Church, Lashburn, a handsome new edifice which, with the rectory, had been presented to the Bishop of the diocese, a most generous gift. The architect of the building gave a fine brass altar cross and all the interior furnishings were complete in every particular.

Diocese of Caledonia.

THE CHURCH HALL at Prince Rupert, in which services are held until a church can be built is now free from debt. It cost $2,000. Many of the Woman's Auxiliary branches in the eastern dioceses have have helped in this object.

THE MAGAZINES

FOR FEBRUARY *Blackwood's Edinburgh Magazine* has its usual articles bearing on British politics; and the continuation of Newbolt's story, "The New June." There is a pleasing article by the warden of Wadham College, on "Oxford, Past and Present," and also a paper on "Boswell," which is of considerable interest on account of his "Life of Johnson," which is called the best biography ever written.

THE *Nineteenth Century and After* for February has a good many readable papers. One might mention in particular Sir Oliver Lodge's "The Attitude of Science to the Unusual: a Reply to Professor Newcomb. Mrs. Arthur Kennard has an interesting article on "The Real Lafcadio Hearn," which is of the nature of a defence of an Irishman who turned pagan and married a Japanese wife. Basil Tozer has a paper called "Divorce vs. Compulsory Celebacy," which advocates a great extension in the granting of absolute divorce in England. There is an appreciative notice of Felix Mendelssohn-Barthold, by Miss A. E. Keeton, and a paper by Charles Davison, on "The Messina Earthquake."

THE NEW ASTRONOMY.

According to a recent article in the *Technical World* it is now realized that what we call the universe is not, as used to be imagined, of infinite extent. Space, of course, must be infinite, but the stellar cosmos—the vast community of stars to which, as a relatively insignificant member, our sun belongs—is limited in its dimensions, and has been approximately measured.

What we call the universe is the Milky Way. Roughly speaking, it has the shape of a disc, the diameter of which is four or five times its thickness. The distance across the disc is probably not more than twenty-five thousand light years. In other words, it would take a ray of light more than that length of time to travel from one edge of it to the opposite and furthest edge. This is a fair journey when it is considered that light moves at the rate of 186,000 miles a second. Apparently our sun, with its family of planets, is not far from the center of the disc. When we gaze upward at the Milky Way, we are looking through the disc edgewise—which is the reason why the stars seem so thick. It is not that they are really closer together than elswhere in the heavens. Their number runs up far into the billions, however, and there is every reason to suppose that most, if not all, of them have families of planets of their own. But these glowing suns differ enormously in size, in temperature, in brilliancy and in other attributes. Their colors seem to be mainly a matter of degree of heat. Very hot stars, such as Alpha Lyrae, are blue. Older ones, whose heat is less intense, like Alpha Orionis and Alpha Tauri, are bright red. Beta, in the Swan, which is one of the most splendid "doubles," is deep blue and pale yellow.

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MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

We have received a communication from a correspondent in the diocese of Rhode Island, stating that the Old Chant to *Gloria in Excelsis* was very generally used in that diocese as far back as 1854, and that it was a common thing to have it sung out of its proper place, at the end of the Psalter for the day, at Evening Prayer. This custom has happily been given up, and it is now so seldom followed that the majority of our people probably do not know that there is a rubric in the Prayer Book authorizing the use of the *Gloria* at the place mentioned.

This old custom was very much in evidence in the diocese of New Jersey in 1857, and very likely in a great many of our other dioceses. In our present condition of enlightenment the misplacing of the climax of the Eucharistic Office would come as a decided shock to the average congregation.

Another Rhode Island correspondent refers to the theory, advanced by some liturgists, that the omission of the *Agnus Dei* in the Second Book of Edward VI. was compensated for by the alteration in the *Gloria* spoken of in our issue of January 30th. This matter is, however, left in some doubt by commentators of note. The Prayer Book Commentary published by the S. P. C. K. says:

"The reason of this insertion has not been authoritatively stated, but it was *possibly* in order to make it correspond to the threefold petitions in the *Agnus Dei,* which used to be sung during the Communion."

Blunt, in his celebrated work on the Prayer Book, says that the interpolation was *probably* (the italics are ours) due to the aforesaid omission.

Bearing upon the supposition that there was a typographical error, we quote the following letter which we have received from a rector in the diocese of Connecticut:

"It was probably in the early sixties that I met at the table of my old friend, Dr. Dod (then rector of Trinity Church, Princeton, N. J.), his friend, Dr. Mahan, and Dr. John Henry Hopkins. The error in the modern English text of the *Gloria in Excelsis* was spoken of, and Dr. Dod asked whether, after all, it had not been intended for the enrichment of the hymn.

"Dr. Hopkins most emphatically repudiated the suggestion, and Dr. Mahan said, laughing, something like this: 'John does not think that anything so good could have been done by a printer's devil.'"

Unless we are mistaken, Dr. Hopkins was then editor of the *Church Journal,* and Dr. Mahan was a professor in the General Seminary.

In regard to the origin of the Old Chant, we are in receipt of a very important and interesting letter from the Rev. J. H. Judaschke, written at Bad Oeynhausen, Germany:

"I have noticed your query about the Old Chant, in the columns of THE LIVING CHURCH.

"Some years ago I heard this chant played by the veneral organist Schmole, of St. Jacob's Church in Homburg. I was curious to learn its source, and Mr. Schmole told me that the chant dated back to 1350. Mr. Schwenke, another musical authority, confirmed this statement. At the time of the Reformation the Lutherans retained much of the Roman music, and we can hear in many of the so-called 'Old Lutheran' churches in the Province of Hanover this very same chant adapted to the *Gloria in Excelsis.*

"Of late, however, the setting of the Russian composer Bortniansky seems to have become the favorite.

"If an opportunity presents itself I shall continue my inquiries. No doubt the Old Chant was introduced into the United States by immigrants, who were probably Lutherans. I trust this information may be of some interest to you and to your readers."

This entirely explodes our theory that the chant is a corruption of Carey's tune to "God Save the King."

We have every reason to believe that the information given by our correspondent is correct. By way of proof, however, we shall endeavor to ascertain from Lutheran authorities in this country whether the chant is used generally in Lutheran churches, and whether there are any Lutheran service books that will throw additional light upon the question. We are very much indebted to our correspondent for the trouble he has taken to put us on the right track of this old composition. Nevertheless our contention that the *Gloria in Excelsis* demands the fullest possible choral treatment still holds good. To chant it to *any* form of chant is justifiable only under certain circumstances when facilities for the rendition of full choral Eucharist are lacking.

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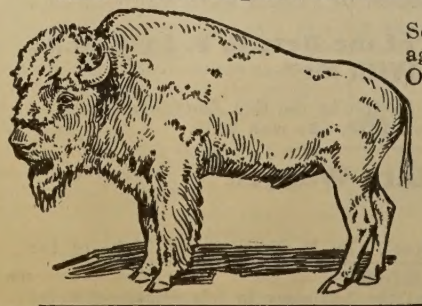

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